RLD.

OVERCOAT-

VOLUME 9

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THE NOVENA OF ST. FRANCIS

It is the universal custom of the fathers of the Society of Jesus to celebrate in their churches, every year, a novena to the great St. Francis Xavier, which is called the "Novena of Grace." This novena always begins on the 4th of March and is brought to a close on the 12th. This custom, which was followed in Quebec in the early days of the existence of the old French colony, was religiously adhered to long after the last Jesuit of the ancient College of Quebec slept the "dreamless sleep of death." It was elso adopted in Montreal, and is still attended, in the great Church of Notre Dame, by large numbers of plous Canadian Catholic. But it is naturally in the churches belonging to the Jesuits that one expects to find the novena celebrated with the greatest The fathers spare nothing that could do honor to the great Saint-one of the most illustrious members of their order, wishing to make all Catholics share the graces promised by St. Francis Xavier, and hopeful of seeing others imitate their example; always anxious that good may be done to souls, no matter by whom or in what place.

The explanation of the origin of the

novena, and the prayers used at it, have been printed in French and distributed in leaflet form-but as I have not seen any in English I am going to offer a little translation of it to the readers of the

translation of it to the readers of the Record.

Towards the close of the year 1633, the vice-roi of Naples issued an order for the magnificent decoration of a church, in which he wished to have celebrated with great pomp the Feast of the Immaculate Conception. The Reverend Father Mastrilli was superintending the preparations, when a hammer weighing about two pounds feel on his head from a height of over a hundred feet, and stretched him orther foor, bathed in his blood, whence he was litted, wounded, it was they say, or else they are floor, bathed in his blood, whence he was litted, wounded, it was thought preparation to receive Extreme Unction.

Father Mastrilli was already mourned as one dead, when all at once a sudden served by the served by the content of the content of

to him, a movement of his hand apply ing to his wound a relic of the True Cross, all caused the spectators to think that the sick man was the recipient of some extraordinary favour.

At length the Father rallied, and raising his eyes and hands to heaven, cried: "My Fathers, I am cured, and it is to St. Francis Xavier that I owe my cure." At these words, those who stood round him recited a Te Deum in the gratitude of their hearts. . . . Father Mastrilli dressed himself without difficulty, and prostrating himself before a picture of his celestial physician, remained a long time absorbed in prayer. Then rising, he reported himself to the Father Rector, after which he occupied two hours in writing out the full account of what had happened to him.

St. Francis Xavier, to whom Father Mastrilli had always professed a tender devotion, had appeared to him, his face radiant with glory; he had told the sick man to apply a relic of the True Cross to his wound, and had exacted from him a yow that he would go to Japan, there to work for the martyr's palm, after which, giving him much salutary advice, for the auctification of his soul, the saint assured

him that : "All those who during the space of nine "All those who during the space of nine days, from the 4th to the 12th March, should each day implore his (St. Francis Xavier's) intercession with God, confessing their sins and receiving Holy Communion during the novena, should experience the benefits of his favour in obtaining from God a favorable answer to their prayers, provided their requests were for God's glory and their own salvation."

where he was kept confined for four days, after which he was beheaded.

Francis for the most Holy Trinity. 3. Ten times, Glory be to the Father, etc., in gratitude for the blessings accorded by

OGod, who wast pleased, by the preaching and miracles of blessed Francis, to add the nations of the Indies to thy Church; mercifully grant that, as we venerate his plorious merits so we may also follow the COLLECT.

Catholics were printing and using and distributing a bible that they knew to be not correct, would not Protestant clergymen everywhere "point a moral and adorn a tale" with their wickedness in so doing? Now Protestant clergymen, in their pulpits, are using an incorrect ver-sion of the bible and they know it, or ought to know it, and the bible society prints and sends broadcast over the world a translation that their most world a translation that their most learned men have pronounced erroneous, and yet they continue to do it, and presume to speak of God's holy word and to lecture Catholics about what they call corruptions of their Church, when it is evident, to every intelligent, faithful Catholic that they do not know the Catholic teachings and doctrines. I would say to Protestant clergymen, cease offering to Our Lord His own prayer, improved (as is the Protestant lashion.) It seems as if Our Lord could not leave us a prayer, but you must imisshion.) It seems as if Our Lord could not leave us a prayer, but you must improve on it, and then offer it to Him, as His own work. Do you suppose He does not know it? How, then, can you dore to do it? As to Mr. Fulton calling our clergymen and the pure and holy sisters, beasts, murderers, impure, etc., I am sure they have every reason to be thankful, for Our Lord told them "Blessed are we when they shall revile you, and perseye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven." Our Lord has surely sent His blessing by the mouth of Mr. Fulton. Yours respectfully, A CATHOLIC.

A Spanish infidel, it would seem, can

LONDON, ONTARIO, SATURDAY, APRIL 28, 1888.

CATHOLIC PRESS.

The Novena has ever since been practiced all over the world, with an efficacy and evident blessing that have caused it to be called the Novena of Prace.

"One can scarcely," writes a plous author in 1701, "relate in detail all the graces that have been obtained during the Novena, particularly in places where it has been buildly observed. Experience has shewn that there is no necessity, spiritual nor temporal, in which we may not happe for prompt assistance when we have had becomes to this great Saint, making in his honour the Novena of Grace."

The following prayer is the one recited by Father Mastrilli, and which may be considered as the distinctive prayer of the Novena. Amiable and plous saint, ever full of considered as the distinctive prayer of the Novena.

Amiable and plous saint, ever full of considered as the distinctive prayer of the Novena in the convent of the same of the prace of the great state of the same of the prace of the product of the prace of the product of the prace of th

A striking instance and argument in favor of the celibacy of the clergy came to us last week from New York City, God to St. Francis during the ten years of where, owing to the existence of scarlet fever in his family, Rev. Dr. Paxton sent word to his flock that he could not attend

All things work unto good to those who love God. So the spring of the year helps them to advance in Coristian perfection. It suggests the renewal of the life of the spirit. The devout soul in all humility and hope will say: Now, in very truth will I begto; I will outshine the idly in the beauty of every virtue that adorns the spiritual character. Nor let the lesson of the season be lost to the sinner. He, too, should be prompted by the present blooming creation to cry out. Long have I lain fallow, I will cultivate the unrecialmed soil of my soul by meet works of penance. I will fulfil my Easter duties while there is yet time, and bear the worthy fruits of justice. This is wisdom. is wisdom.

The church teaches, the faithful hear. The duty of the Catholic is not to argue the point of doctrine or of morals with the church, it is to do what he is commanded, and to abstain from doing what he is for bidden, by the church. If gifted with a painfully profound genius, he bolsters himself, and his admiring friends with the claim that he is right, and the church is wrong, in such matters, he is elimply living in a fool's paradise, and his conceit will be no excuse for his ignorance. N. Y. Catholic Review. The leper priest of Molokal is to have an assistant—Father Conrardy, of Ore-

gon, has volunteered to consecrate the rest of his life to the service of the living dead of the Sandwich Islands and is on his way to his post of honor, peril, sacrifice, suffering and death. The dis-ease is making progress through the sys-tem of Father Damien, and, as it has ing their sins and receiving Holy Communion during the novena, should experience the benefits of his favour in obtaining from God a favorable answer to their prayers, provided their requests were for God's glory and their own salvation."

Soon after this occurrence Father Massigned by 60 000 Spanish free-thinkers, sagainst the papal jubilee. Humbert, to his credit, would not receive him, but Signor Crispi did so quite hospitably. "Birds of a feather," you know. On inquiry being made, it turned out that entire court of the latter, the great miracle, the fame of which had already extended far and near.

Almost immediately upon his arrival in Japan, Father Mastrilli was arrested and condemned to imprisonment in a cave, the secret of the court of the imprisonment in a cave, the secret of the court of the latter, the great and pathetic resignation to the Divine Will, he announces the ravages of his maledy, went to Rome, to present to King Humbert and beseches his brethren in Christ to his credit, would not receive him, but Signor Crispi did so quite hospitably. "Birds of a feather," you know. On inquiry being made, it turned out that the story of the signatures was all a base invention! Crispi got his fingers crisped with that batch of chestnuts.—

Catholic Columbian.

It is stated on the authority of an Italian journal that the Empress Augusta has decided to become a Catholic. begun to attack his hands, he will soon be unable to celebrate Mass and be un-fitted to administer the sacraments.

wild beasts that were to rend them limb from limb, this devoted missionary seeks the place of danger and willingly blots out his life from among men untouched by the fatal pest. Only the Catholic Church is the joy ful mother of such heroes. Only the grace of God that comes to us through the sacrifice of the Altar and the Seven Sacraments instituted by Jesus Christ, can produce and sustain such zeal for the salvation of souls.

Campaign.
Mayor O'Keeffe, of Limerick, Parnellite,

has been elected for Limerick, vacant by
the resignation of Mr. Henry J. Gill.
Mr. Wm. O'Brien stated in an interview on the 17th inst. that the arrest of Mr. Dillon and himself proves that Mr. Balfour is compelled to recommence the work he began in September, and that Goercion has been, as it always was and always will be, a failure. He will not make, in prison, any statement regarding his health, owing to Mr. Baifour's former

Mr. Wm. O'Brien has written a letter to J. Gavan Duffy, of Rochdale, in which he reviews Mr. Balfour's allusions to him-self at Stalybridge. He says: "Mr. Balfour is right in saying that

"Mr. Ballour is right in saying that my newspaper and myself denounced Coercion when it was practiced by a Liberal Government in as strong terms as we could command. It only shows how hard set Tory Coercionists are for an apology, when they display such superhuman industry in disinterring the rancorous things our newspapers and the Liberal newspapers said of one another we said or wrote was said or written in the interest of Mr. Balfour and his colleagures, at a time when they were suc-cessfully wooing Irish votes by abjuring Coercion and negotiating for Home

Two members of Mr. T. W Russell's election committee, South Tyrone, have called on him to resign They say that nine tenths of his supporters want no nine tenths of his supporters want no alliance with the Parnellite gang, nor an arrears bill, and that they cannot stand by and see him destroy the Union. Mr. Russell is unlucky that he has not the confidence of any party now. The Unionists mistrust him, and the Parnel lites take no stock in him.

Three farmers of Meelin, imprisoned for Coercion created crimes, had their spring agricultural work done for them by sympathizing friends. Three or four acres of potatoes were planted on each farm, manure was carted, and their

farm, manure was carted, and their ploughing done all in one day. The most prominent men in Meelin acted as stewards, and the work was accomplished harmoniously and satisfactorily.

Under the Coercion Act, a little girl of

14, Mary Kelly, was sentenced at Kensgh, Longford Co., to one month's imprisonment at hard labor. The charge imprisonment at hard labor. The charge against her was intimidation. An old woman named Catharine

Cavanagh successfully resisted eviction in New Ross. Several attempts were in New Ross. Several attempts were made by the police at previous times but she baffled them by securing the door. At length a company of bailiffs with crowbars, hatchets, etc, and accompanied by several policemen, made a determined attack, but with water, flower pots, bricks, etc., she succeeded in driving them off, amid the laughter and cheers of a large crowd of townspeople.

Mr. Chamberlain, in a speech delivered before the Birmingham Radical Union, declared that the Gladstonian notion that his sojourn in America had partly converted him to Mr. Gladstone's policy, is ridiculous. He had found very few persons in America who approved of Gladstone's policy. Inasmuch as State upon State has declared itself through its legislature favorable to Mr. Gladstone's course, it would seem that Mr. Chamber. course, it would seem that Mr. Chamber-lain met and conversed only with toadies, if he is telling the truth—which is very

imprisonment of the Irish leaders is an odious spectacle, and is the best argument for Home Rule. He appealed to the nation to assist the Liberals to compel the Government to adopt a wiser policy."

Lord Hartington and Mr. Goschen intend to go to Belfast in October to hold a political meeting in support of their Coercion policy.

Placards have been posted through Loughrea calling on the people to assemble in thousands to greet Messrs. O'Brien, Healy, and Redmond.

Healy, and Redmond.

Dr. Ronayne, the magistrate who had the courage to tell the truth about the proclaimed Youghal meeting, has been dismissed from the magistracy.

OUR CARDINAL AND REV. DR. FIELD.

The subjoined appeared in the New York Evangelist of which Rev. Dr. Heary M. Field is editor:

M. Field is editor:

Private correspondence is commonly of interest only to the parties, and of no concern whatever to the public. But a man in high position is a public character, in whose personality all may feel a legitimate interest. And if it discloses itself in a letter written with the freedom of private correspondence, it may, with his consent, be seen by the eyes of others. Certainly few men in Church or State hold so high a dignity as our only Cardinal, the head of the Roman Catholic Church in America. His letter grew out of a slight accident—our attendance at a evicting a tenant named Rody Dooley. At Herbertstown evictions are expected daily, and the tenants are preparing to resist. They have cleared their farms of all the stock, so that if the eviction take place, the O'Grady will be none the better off for the evictions, and they will resist at every stage.

Mr. Wm. O'Brien has written a letter to J. Gavan Duffy of Rodydale is which some unknown person in that city who take place, the O'Grady will be none the better off for the evictions, and they will resist at every stage. consent" to give to the public.

Cardinal's Residence, 408 N. Charles St.,

Baltimore, March 6, 1888. Rev. Dear Sir :—I beg to thank you very cordially for the copy of your work
"Od Spain and New Spain," which you
kindly sent me through Mrs. Mullan.
From the praise which she bestows on it,
I am sure I will read it with interest and I am sure I will read it with interest and pleasure. [In a posteript he adds: "Since writing the foregoing, I have read with great satisfaction and edification your beautiful tribute to the good Archbeshop of Granada. Had you lived in the days of Ignatius Loyola, I am sure you would have revered and cherished the man on account of his burning love for Christ."]

I avail myself of this occasion by ten-I avail myself of this occasion by ten-

dering to you my sincere expression of gratitude for your manly and well-merited rebuke to the writer who had the hardibood to expostulate with you for attending the reception to me at Mrs. Admiral Dahlgren's. I was delighted to meet yourself and your honored brothers on that occasion but you have risen till on that occasion, but you have risen still higher in my estimation by your noble higher in my estimation by your noble reply to the writer in question. Such men as that writer exhibit very little of Christian charity, and do much to make the enemies of Christianity rejoice.

Your word, on the contrary, serves to remind us all that if we can not agree in

matters of faith, we should never be want-ing in the courtesy and urbanity which Christians of all denominations owe to one another. I am, with great regard, yours faithfully in Cartst,
JAMES CARDINAL GIBBONS,

Archbishop of Baltimore. Rev. H. M. Field, D. D.

Rev. H. M. Field, D. D.

Guild anything be more gentle than this? Can any one detect in it the slight est tone of arrogance? The writer does not assume that the Roman Catholic Church is the only Christian body on earth; on the contrary, he distinctly recognizes "Christians of all denominations," and saks only for "the courtesy and urbanity" which all Christians "owe to one another." The gentleness of the letter is the best answer to the fierce intolerance which will not recognize a Christian faith or Christian life anywhere but within the narrow bounds of its own sect. Comparing it with the one in which a correspondent (who did not dare even to sign his name to his own letter) under-

took to call us to account we think our readers will agree that the Cardinal may well say "Such men as that writer exhibit very little of Christian charity, and do much to make the enemies of Christianity rejoice." Are we to refuse the outstretched hand of one who signs himself "Yours faithfully in Christ"—that blessed Name which is the bond that holds the world together?

THE PUNITAN AND THE CARDINAL—A PERSONAL REMINISCENCE.

NO. 497

PERSONAL REMINISCENCE

lain met and conversed only with toadies, if he is telling the truth—which is very dcubtful.

Rev. Father McFadden, on appeal, had his sentence increased to six months in stead of three. The sentence of Mr. Alexander Blaine, M. P., on appeal, was also increased from four to six months. Father Stevens' sentence of three months' imprisonment was confirmed. Mr. Snelling, delegate of the British Anti-Coercion League, sentenced to six months, had his sentence reduced to two months without hard labor.

A Nationalist meeting was held at Fermoy on the 22nd inst., at which Mr. Wm. O'Brien spoke. He said the meeting would have been held even if it had been proclaimed. A Nationalist meeting was held at Fermoy on the 22nd inst., at which Mr. Wm. O'Brien spoke. He said the meeing would have been held even if it had been proclaimed.

Mr. Parnell has summoned all absent Home Rulers to be at their post in Parliament for the vote on the Budget and the Irish County Government Bill respectively.

The London Telegraph denies that Mr. Chamberlain is about to enter the Cabinet.

Mr. John Morley in a speech at Blackburn referred to Lord Churchill's calling this "the Golden Age of Euglish Politics." He said: "It is not much of a golden age when Irish members of Parliament are dogged by detectives, and when Government pays no attention to their appeals in behalf of Ireland, and even will not permit them to speak in public. The imprisonment of the Irish leaders is an odious spectacle, and is the best argument for Home Rule. He appealed to the nation to assist the Liberals to compel the Government to adopt a wiser policy."

only from Christian faith.

Those were days of trouble for the Caurch. The revolution had caused a general agitation, and men's bearts were failing them for fear. But he seemed to dwell in an atmosphere which no outward changes could disturb. The experience of a long life had taught him that such changes could not shake the foundation. a long life had taught him that such changes could not shake the foundation on which he rested. He said: "I am the oldest member of the College of Cardinals." Thus he had seen all the French revolutions. They had come and gone, and the Church had outlived them all. One could not look on such a countenance without a feeling of profound respect. I thought with what veneration the Catholics of America would look up to such an apostolic man, and ventured to such an apostolic man, and ventured to express faintly a wish that even at his advanced age he might be permitted to see this land of the future. The old man shook his head. I shall never forget the tone in which he answered "My next voyage will be for eternity." It was easy to see that he had long since passed the period of ambition, and even of curiosity to see strange lands and peoples. His eye was fixed on the horizon of this world, was fixed on the horizon of this world, which he was soon to pass. I have often since recalled the picture of those two gray-haired men, so close to each other, and yet so far apart; men of different countries and of different creeds—the Frenchman and the American, the Cathorace or language. At the close of the interview they parted to see each other no more on earth. Both soon crossed the stlent sea, to meet, I doubt not, on the heavenly shore.

H. M. F.

Cardinal Newman on the Confessional.

How many are the souls in distress, auxiety or loneliness whose one need is to find a being to whom they can pour out their feelings unheard by the world. Tell them out they must. They cannot tell them out to those whom they see every them out they must. They cannot tell them out to those whom they see every hour; they want to tell them and not to tell them. And they want to tell them out, yet be as if they were not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to dispise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load, to gain a solace, to gain the assurance that there is one who thinks of them, and one to whom in thought they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacramental ordinance or of a great pardon and the conveyance of grace. If there is a heavenly idea in the Catholic Church—looking at it simply as an idea—surely next after the Blessed Catholic Church—looking at its simply as an idea—surely mext after the Blessed Sacrament confession is such. And such is it ever found, in fact; the very act of kneeling, the low and contrite voice, the sign of the cross—hanging, so to say, over the head bowed low—and the words force and blessing. Oh, what a contri over the head bowed low—and the words of peace and blessing. Oh, what a sooth-ing charm is there which the world can neither give nor take away! Oh, what plercing, heart-subduing tranquility pro-

TWO GREAT SPEECHES AT

O'BRIEN AND HEALY.

make Carl flare up so, over this rosary; Carl, who is usually so quiet? then he wonders about Carl himself, what is it that makes him different to most of the other young men at his University? how it is that he likes him better than the

rosary. I used to say it every evening with my father and mother. Then my father died; and I, like many another misguided boy before me, fell into evil ways, and bad company; soon I abandoned all my devotions. My poor mother was inconsolable over my bad habits, and did all she could to bring me back. But it was all no good: from bad I went to worse, and at last, all that was left me was to leave the village I had been born in, and go out into the world.

"I went: and at parting my mother blessed me, and gave me a rosary, begging that I would promise to say at least one decade every day. For peace' sake I

decade every day. For peace' sake I promised, but as soon as I got clear of the town, I took the rosary from my pocket, threw it on the ground, and trampling it

that makes him different to most of the other young men at his University? how it is that he likes him better than the others? and is it because of this very difference? "And can it be, perhaps, that there is something in his religion, after all! and what an age the beggar is stopping in the chape! He enter the little chapel. Before the statue of the Mother of God, bis friend is kneeling; his face is buried in his hands, motionless, absorbed. Quite in spite of himself, Max stands sileent, and gapes at the spectacle. The attracted, he gazes, first at the statue, then again at the kneeling form below. But Carl rises in a moment, and turns towards his friend a face all alglow with happiness.

"What is it?" says Max, eagerly, startled by the change of expression; but Carl does not speck. Side by side, they go on their way through the forest; and the chape! And the cape in the family of the most important momention my off the most important momentiof my off the most important momentiof my off the most important momention my fle."

"What, did vou forget it after all?" aske Max. "Well, of all the absentminded didots—"

"Not quite that," answers the other, "I am keeping the rosary now, as a memorial of the most important momentiof my fle."

"What prays Max, quickly. "Tell mer what do you mean?"

"Only this," and Carl's voice thrills this morning, Max, I have been perplexed and troubled, not knowing what my path in life was to be. Just now, as I knell with a grave and earnest meaning. "Till this morning, Max, I have been perplexed and troubled, not knowing what my path in life was to be. Just now, as I knell with a grave and earnest meaning. "Till this morning, Max, I have been perplexed and troubled, not knowing what my path in life was to be. Just now, as I knell with a grave and earnest meaning. "Till this morning, Max, I have been perplexed and troubled, not knowing what my path in life was to be. Just now, as I knell with a grave and earnest meaning. "Till this morning has proposed with a mother's blessing and take

THE CATHOLIC RECORD.

1. **Special Strategy of the control of the

Nature Has Provided
A remedy for every ache and pain, and science through ceaseless activity and experiment is constantly wresting the secrets of her domain. A new and wonderful discovery has recently been made by means of which tens of thousands will be freed from pain. Nerviline, or nerve pain cure, represents in very concentrated form the most potent pain relieving substitutes known to medical science, and strange to say, it is composed of substances solely vegetable in origin. Polson's Nerviline is the most prompt, certain, and pleasant pain remedy in the world. Sold in 10 and 25 cent bottles by all dealers in medicines.

FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant.

boison. This is a predicament in which it is not possible our grocers will care to place themselves when they come to think seriously of the matter.

It must be borne in mind that every one of these gift or prize basking powders. These powders cost less than four cents a pound to produce; the gift or prize basking powders, are alum baking powders. These powders cost less than four cents a pound to produce; the gift or prize basking powders, and the price of a first class baking powder, so that the swindle, in a commercial sense, is enormous. But the chief iniquity of the business consists in selling, as presumbly wholesalo, an article of a positively injurious character, and by means of gifts or bribes inducing servants, or unsuspecting housekeepers to purchase and use it in our daily food.

There should be some prompt method of reaching these dangerous practices and punishing the parties engaged in their promotion. If the present laws are not ample, we commend the matter to the consideration of our State Board of Health for recommendation of such additional legislation of ur State Board of Health for recommendation of such additional legislation as shall be effective for the protection of the public.

The Milwaukee Catholic Citizen says: "It will be particularly interesting to American Catholics to know that the miracles which justified the canonization of St. Peter Claver were wrought in the United States, and were investigated by the Metropolitans of Milwaukee, Philadelphia and St. Louis. They were the fourse of two cancers (one of which was performed on a Catholic lady of this diphia and St. Louis, They were the fourse of two cancers (one of which was performed on a Catholic lady of this diphia and St. Louis, They were the hands of Father X. Weninger, S. J., the linkertony of the provided A remedy for every ache and pain, and science through ceaseless activity and experiment is constantly wresting the secrets of two cancers (one of which were to be found among these whole and the provided A remedy for every

phete Abdios and Eliseus are shown, also Bethulia and other scriptural places before

reaching Djenine.

March 1st, we were in the saddle at 6 30 March 1st, we were in the saddle at 6 30 o'clock, passed Sunan where the Sunamitess had the little room for the prophet Eliseus, and the plains of Esdraelon, famous for many events; and found our way now through cultivated fields, where olive and fig trees abound, and about eleven o'clock we reached Nain, where our Lord raised the young man and gave him to his widowed mother. There is a chapel built here to commemorate the spot and here we breakfasted and after a short stay pushed on to Nazareth, a ride of about two hours and a quarter.

Nazareth, what Christian can fail to

or about two hours and a quarter.
Nazareth, what Christian can fail to
experience feelings of devotion in reaching
this most holy sanctuary! After a brief
rest in the beautiful new Hospice of the
Franciscan. rest in the beautiful new Hospice of the Franciscans, we visited the sanctuary and knelt and kissed the very place where the Virgin received the Angel's salutation and where the mystery of the Incarnation was actually accomplished—ard how devoutly we recited the "Angel of the Lord declared unto Mayw and she was concaived of the cited the "Angel of the Lord declared unto Mary and she was conceived of the Holy Ghost!" Next morning we said mass just where the Angel Gabriel ap-peared and where Mary answered, "Bepeared and where Mary answered, "Be-hold the handmaid of the Lord, be it done Christian mind. From the day in which the image and the name of Jesus Christ were made known throughout the world there has hovered, there has floated, as it were, a vision over all the nations of the world, and that vision is

A VISION OF BEAUTY,

of sanctity, and of sweetness—the countenance and character of Jesus Christ our Lord. And it is a vision that has changed the whole face of the world. And it has changed the legislation of the world. And it has changed the character of men one it has changed the character of men one by one. We read that "the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth."

What does that mean I That the

cloistered nuns of St. Clare, the latter of course contemplative; the others teach school and visit the sick. Now, hoping that you are all well, and asking a remembrance in your prayers, with kindest regards to every one, I beg to remain as ever,

Yours sincerely,

+ S. V. RYAN,

Bishop of Buffalo.

Very Rev. W. Gleason, V. G., Adm.

The School Boy.

We bought him a box for his books and things,
And a cricket bag for his bat;
And he looked the brightest and best of

kings, Under his new straw hat. We handed him into the railway train,
With a troop of his young compeers,
And we made as though it were dust and

rain, Were filling our eyes with tears.

We looked in his innocent face to see
The sign of a serrowful heart;
But he only shouldered his bat with glee,
And wondered "when they would start." 'Twas not that he loved not as here

For the boy was tender and kind, But his was a world that was all before, And ours was a world behind. Twas not his fluttering heart was cold, For the child was loyal and true; But the parents love the love that is old, And the children the love that is new.

And we came to know that love is a flower, Which only groweth down; And we scarcely spoke for the space of an

hour
As we drove back to the town.
D. F. P.

Don't Read This

bon't Read This
if you have a sufficiency of this world's
goods, but if you have not, write to Hallett
& Co., Portland, Maine, and receive, free,
full particulars about work that you can
do, and live at home, wherever you are
located, at a profit of from \$5 to \$25 per
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Don's delay; investigate at once, and grand
success will attend you.

"SUPPRESSED" MEETING. We take pleasure in placing before readers two brilliant orations delivered Mesers. O'Brien and Healy, at the "a pressed" meeting held at Mitchelstown Monday, April 7th.

Messrs. O'Brien and Healy, at the "pressed" meeting held at Mitchelstown Mondsy, April 7th.

MR. O'BRIEN'S SPEECH.

Mr. O'Brien was received with a tiderous outburst of cheering which is for a couple of minutes. When it subsided he said—My dear friends, I dthink I need tell you how glad I am tat home once more among you—grateful I am for the address I ligust received, and for the glorious come home you have given me at chelstown (cheers). I confess for a when my eyes fell upon the sple young bodyguard which surrounded carriage to-day I thanked God that affine, manly traits and all the fighting shood is not left Ireland yet (loud chand a voice—Nor never will either), confessed it was rather a novel sens now to be addressing his own constitution exposing them and himself to chance of being bludgeoned or shoot (hear, hear). It had really come to in Ireland, that it was something thankful for when an Irish memb Parliament, a representative of the pea man whose person, according to theory of the British constituents out being collared and bludgeoned b nearest policeman. He dared say were expected to sing a Te Deum I local or whatever other potentate abstained from breaking their heads this occasion (cheers). Well, we will them no Te Deums, and we will give no thanks (hear, hear). It was mainging Te Deums to our rulers the saved the Kingston tenantry (hear, last autumn, and if Mr. Balfour is chary about interfering with the ripublic meeting here to-day, I agree Father O'Donohue that it is because lesson in constitutional law that taught at Youghal on Sunday week hear), and the lesson we taught Ca Plunkett.

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A voice—A cheer for Dr. Ronay Youghal (cheers).

Mr. O'Brien—Ay, and three mo him (renewed cheers), and I can te that if every usurpation of these wr hireling stipendiary magistrates we as Mr. Redmond's proclamation we by Charles Ronayne, and if the ripublic meeting was asserted in every proclamation we have the public meeting was asserted in every content of the proclamation was a second of the proclamation was asserted in every content of the proclamation was a second of the pr public meeting was asserted in ever ish in Ireland with the same dete tion as at Youghal I believe that we tion as at Youghal I believe that we very soon cure them of the theo they can gag a whole community the information of any unknown man at the instigation of a secret of landlords (hear, hear.) The lathat I and you met on this historithere was a dark cloud hanging of Mitchelstown estate. Your home endangered, and the crowbar briga at your doors. To day, thank G cloud has gone and the danger ha and the sheriff will darken your homore, and all this has been accomwithout costing a campaigner one of his money, ay, or an hour of his except our friend William Gould (Now, I want Mr. Balfour, whether or did not break the law last aut want him to point out to us by whether want him to point out to us by who oercion campaign last autumn; coercion campaign last autumn; possible means you could have being evicted and plundered as the intended to plunder you. I say repeat it now again, that if you down under the feet of the law down under the feet of the law wou done for you would have been you and throw you out of your As I told Captain Stokes and Mr (groans), if it is necessary to brea law to save the people from injust so much the worse for the law (oh

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O'BRIEN AND HEALY.

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MR O'BRIEN'S SPEECH.

Mr. O'Brien was received with a thunderous outburst of cheering which lasted for a couple of minutes. When it had subsided he said—My dear friends, I don't think I need tell you how glad I am to be at home once more among you—how grateful I am for the address I have just received, and for the glorious welcome home you have given me at Mitchelstown (cheers). I confess for a time when my eyes fell upon the splendid young bodyguard which surrounded my carriage to-day I thanked God that all the fine, manly traits and all the fighting manhood is not left Ireland yet (loud cheers, and a voice—Nor never will either). He confessed it was rather a novel sensation now to be addressing his own constituents without exposing them and himself to the chance of being bludgeoned or shot down (hear, hear). It had really come to this in Ireland, that it was something to be thankful for when an Irish member of Parliament, a representative of the people, a man whose person, according to the theory of the British constituents without being collared and bludgeoned by the nearest policeman. He dared say they were expected to sing a Te Deum to the local or whatever other potentate had abstained from breaking their heads upon this occasion (chéers). Well, we will give them no thanks (hear, hear). It was not by singing Te Deums to our rulers that we saved the Kingston tenantry (hear, hear) last autumn, and if Mr. Balfour is more chary about interfering with the right of public meeting here to-day, I agree with Father O'Donohue that it is because of the lesson in constitutional law that was taught at Youghal on Sunday week (hear, hear), and the lesson we taught Captain Plunkett.

THE CLOUD PASSED AWAY.

THE CLOUD PASSED AWAY. Why, it is simply intolerable that an Irish member, that the Irish people and their representatives cannot now exercise the commonest rights of citizens without tak-ing their lives in their hands and being at ing their lives in their names and being at the mercy of every local policeman. They have actually got it into their heads that so low have the liberties of the Irish people sunk that any Castle potentate may annililate them if he is able to spell properly a proclamation, and put a lion and unicorn at head.

A voice—A cheer for Dr. Ronsyne, of

A voice—A cheer for Dr. Ronayne, of Youghal (cheers).

Mr. O'Brien—Ay, and three more for him (renewed cheers), and I can tell you that if every usurpation of these wretched hireling stipendlary magistrates were met as Mr. Redmond's proclamation was met by Charles Ronayne, and if the right of public meeting was assested in every nar. public meeting was asserted in every par-ish in Ireland with the same determina-tion as at Youghal I believe that we would tion as at Youghal I believe that we would very soon cure them of the theory that they can gag a whole community upon the information of any unknown policeman at the instigation of a secret society of landlords (hear, hear.) The last time that I and you met on this historic spot there was a dark cloud hanging over the Mitchelstown estate. Your homes were endangered, and the crowbar brigade was at your doors. To day, thank God, the cloud has gone and the danger has gone, and the sheriff will darken your home no more, and all this has been accomplished without costing a campaigner one pound cloud has gone and the danger has gone, and the sheriff will darken your home no more, and all this has been accomplished without costing a campaigner one pound of his money, ay, or an hour of his liberty, except our friend William Gould (cheers). Now, I want Mr. Balfour, whether we did or did not break the law last autumn—I want him to point out to us by what other possible means could we have bafiled that coercion campaign last autumn: by what without costing a campaigner one pound of his money, ay, or an hour of his liberty, except our friend William Gould (cheers). Now, I want Mr. Balfour, whether we did coercion campaign last autumn; by what possible means you could have escaped being evicted and plundered as they had being evicted and plundered as they had intended to plunder you. I say, and I repeat it now again, that if you had laid down under the feet of the law at that time, the only thing the law would have done for you would have been to crush you and throw you out of your homes. As I told Captain Stokes and Mr. Eaton (groans), if it is necessary to break a bad law to save the people from injustice, then so much the worse for the law (cheers.)

HOW THE COSTS WERE PAID.

HOW THE COSTS WERE PAID. I would like to ask the Counters of Kings-I would like to ask the Countess of Kingston would her property be the ruin and the wreck that it is to-day if she had eighteen months ago approached her tenants and met them and trusted to their sense of justice and honesty instead of listening to the councils of Mr. Standish listening to the councils of Mr. Standish O'Grady (groans), and trusting to Mr. Balfour and his Crimes Act to crush and exterminate the campaigners. It is all very well for Mr. O'Grady. As I prophesied he has managed to get his bill of costs not in hard cash, but he has got his price in the shape of the Clerkship of the Crown for the county. The Countess of Kings ton runs up a ruinous bill of costs with this man for plunging this whole community in misery and disturbance and bloodshed, and then when she is beaten and a bankrupt she pays her debts to her bloodshed, and then when she is beaten and a bankrupt she pays her debts to her attorney by quartering him upon the taxpayers for a snug berth which she obtained by a family compact from that most dinterested of patriots, Colonel King Harman (grosns). It is all very well for Mr. O'Grady, who has managed to feather his nest, like the very downy gentleman that he is (laupther). It is not quite such a nest, like the very downly gentlements the is (laughter). It is not quite such a good thing for the Countess of Kingston. No doubt, she imagined that this conflict was going to end as the fight of the tenants on this estate had terminated in 1881,

ants on this estate had terminated in 1881, when they capitulated the moment the sheriff made his appearance, and when they paid £2,000 law costs into the bargain. But the Plan of Campaign is HOBES OF QUITE A DIFFERENT COLOUR from that. There is not a landlord in Ireland now who does not allow that when a body of tenants enter into combination under the Plan of Campaign that that landlord will not knock six and eightpence in costs out of them if the sheriff was going to knock at their door until his crowber became as wern and as thin as a bullrush (cheers and laughter). Believe me, the Countess of Kingston is

free, can are per both not

now beginning to realise that to her cost and to her roin. She trusted to Mr.
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Into an ocean of debt; she placed her hopes in the Coercion Act, and the result is that there is not a cabin on the Mitchelstown estate whose occupants need envy the occupants of Mitchelstown Castle, and another result is that the only consolation Mr. Balfour had to offer the Countess the other day in the House of Commons was that she and her class have failer so low that when Mr. T. W. Russell abused the landlords Mr. Balfour reproached him piteously with pitching water upon a drowned rat (laughter). In point of fact before this Crimes Act came into force Irish landlordism had a headache, and Mr. Balfour has cured it of the headache by cutting off its head (laughter).

THE RENT QUESTION STILL.

Our work is not over yet. I am quite aware that the rent difficulty upon the Kingston estate is not over. I know well how these wretched sub-commissioners have attempted to cheat you of the fruits of your victory, and Mr. Balfour blurted out the secret the other day in the House of Commons, when he confessed in the most shameless manner that the tenants on the campaign estates are not to receive the same justice as other tenants, that they are to be dealt with as the mere Irish of long sgo as outside the pale of the law. All I can say is that we were a match for them before, that as long as you have leaders like Tom Condon (cheers). So far as arrears are concerned you have managed to get relief from them without Mr. Balfour and in spite of Mr. Balfour (cheers). As to the rents for the future, if it should turn out that these rents fixed by the Tory Commissioners are oppressive and vindictive rents, you have now learned how to deal with them, and when you put down your foot it will take a stronger man than Mr. Balfour to make you take it un accident here. and when you put down your foot it will take a stronger man than Mr. Balfour to make you take it up again. Here you are safe in your homes, and here, please God, you and your children will remain until the name of Balfour is as harmless a stronger will be a stronger or the same of nursery rhyme as the legend of "Puss in Boots"—puss in the jack-boots of Oliver Cromwell.

Cromwell.

THE LEAHY TAX.

Now I should like to say a word, as we have the advantage of police listeners, about the thousand pounds which the grand jury of the county Cork are about to call upon the cesspayers of Mitchelstown to pay to present as a testimonial to Michelstown murderers. It is to my mind one of the most astounding pieces of tyranny and of impudence that was ever practised in Ireland. The police commit three cruel and dastardly murders in this town.

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A Voice—And meant more.

Mr. O'Brien—Murders as cruel as ever a man swung from the gallows for. The murderers are known—they are named by the coroner's jury. Has the Government of the country brought them to justice? On the contrary the Government have done all that a powerful Government could do to shelter the murderers from justice. They whitewashed them in the House of Commons; they browbest the coroner here; they set aside the verdict of the coroner's jury; they refused to the coroner here; they set aside the verdict of the coroner's jury; they refused to arrest these men; they refused to institute anything like an honest inquiry, and to this hour the blood of the three murdered men cries to Heaven in valn for vengeance; and the only policeman who up to this hour has suffered or is in the least likely to suffer at the hands of the Cavernment is the one police officer who Government is the one police officer who aided public justice and helped to place the guilt upon the right shoulders—I mean District Inspector Irwin (hear, hear.)
SHOCKING INJUSTICE.

one upon whom he had a claim it was upon the officials who ordered him to go to the head of the party who made an assault on a peaceful meeting in this spot and deliberately provoked a riot and the bloodshed here. But what happens? Is it Mr. Balfour who makes compensation to this man? No; but the grand jury of the county Cork have the audacity to grant this man twenty years' salary—£1,000—as compensation for his injuries £1,000—as compensation for his injuries, and they propose to levy it off the very community upon whom Leahy and his comrades perpetrated that murderous outrage that day (shame). In point of fact you are expected to be shot down like dogs, and then any of you who escape are to present a purse of sovereigns to your would be murderers.

A PROPERT AGAINST PAYMENT.

eigns to your would be murderers.

A PROTEST AGAINST PAYMENT.

It is hard to talk upon the subject with common patience. I confess I don't like to speak very much upon the subject, and it is not necessary. In any other country in the world the thing would look like a diabolical joke. It was all grim earnest on the part of the grand jury of Cork, and it will all be grim earnest if you pay this tax without a protest (cries of "Never"). That will be repeated in every hill and cottage throughout this barony of Condons and Clongibbon, until the whole world is ringing with this story. It will be a double advantage, and it shall be doubly useful to try this question out to the very utmost by way of constitutional means. It will be useful in the first place because it will concentrate attention upon the fact that the Mitchelstown murderers are still at large, and that the Tory Concernent interest. Mitchelstown murderers are still at large, and that the Tory Government, instead of surrendering them to justice, is shielding them and rewarding them, and is teaching every young policeman in Ireland by the example of Leahy that if he is injured in carrying out a massacre on unarmed men he will get twenty years' salary out of the pockets of the very people on whom he and his comrades discharged their murderous firearms.

It will be useful in another sense. A protest against this tax will come in very handily during the discussion of the Local Government Bill in the House of Commons, as a proof of the sort of local government to which the Irish people are subject at the hands of this infamous grand jury system—taxation without Mitchelstown murderers are still at large,

jury of landlords, simply the Cork Landlords' Association meeting in a bigger room and under a different name. Men alien to the people, hating the people, with no cess to pay out of their own prokets, and no representative, and no voice from the cesspayers who have to pay. This Grand Jury are able to inflict this tremendous penalty upon the baronies of Condons and Clongibbon as a mere piece of landlord spite and vengeance because of the success and geance because of the success and triumph of the Plan of Campaign in this locality (cheers). That is the secret of the wretched abatements of the Sub-Commissioners and this secret gift to Mr. O'Grady of this office of Clerk of the the wretched abatements of the Sub-Commissioners and this secret gift to Mr. O'Grady of this office of Clerk of the Crown and Peace. Mr. Balfour is annoyed. Having failed to conquer you in the open field he is resorting to every method that malignity can devise to try to persecute you, to impose penalties upon you, to make you pay all this tremendous mass of wealth to a policeman, who, if public justice were done, would stand in the dock (hear, hear). You have one consolation, and that is, Mr. Balfour and the landlords would not be so angry with you, and would not be so spiteful against you only that you have won, and you will win, if they put you to it again and again, and again, until the last Tory in England learns that the day is gone when the Irish people can ever again be whipped back into the slavery of landlordism or can ever again be shut out from position and from the enjoyment and from the government of this bright and fertile land of ours (great cheering.)

THE THING OF THE PAST.

Looking around at this enormous meeting I cannot fail to see the snow flakes. National League cards, that seem to have been falling so thickly in this neighbourhood to day, in this suppressed and extinguished neighbourhood (laughter). Mr. Balfour told the House of Commons the other night that the National League in the suppressed countles in Ireland was a thing of the past (laughter). Well, when I read that statement I said, "The National League a thing of the past." We will fasten him to that phrase, "The National League a thing of the past." We will fasten him to that phrase, I promise you, and I predict that it will yet be his spitaph as a statesman, and that the statesman—well, he calls himself a statesman (groans)—who has committed himself to that statement is either the most audacious liar that ever, as they say, swore the lid off a pot (laughter), or else he is the most audacious liar that ever, as they say, swore the lid off a pot (laughter), or else he is the most audacious liar that ever, as they say, swore the l

liar that ever, as they say, swore the lid off a pot (laughter), or else he is the most arrant donkey that ever floundered up to his neck in an Irish bog (hear, hear). Of course he has one advantage, that when-ever people contradict him he can prod them with a bayonet and put them on a plank bed. Well, some tens of thou-sands of people will contradict him next Sunday from one end of the so-called suppressed counties to the other (cheers)
Tens of thousands of them will come to give him the lie and to tell the truth to the English people, and we will see Whether Mr. Balfour will truth to the English people, and we will see whether Mr. Balfour will reason it out with these people according to the elements of logic, or whether he will reason it out with them according to the principles of Captain Plunkett (groans). For my own part, I do Mr. Balfour the justice of stating that I cannot for one instant imagine that he believes what he is saying. He is too smart a man, but certainly if I acquit him of stupidity it must be at the expense of his veracity (groans). For what is his position? He tells the House of Commone, upon the authority of Colonel Turner, that the meetings of the branches are bogus meetings, that they never take place. At the same time you have that same Colonel Turner going about the county Clare and quartering extra police upon every district from which a newspaper up in Dublin publishes one of those bogus reports of a meeting that has no existence (hear, hear). Either Mr. Balfour is lying to the House of Commons and to the English people, or Colonel Turner is behaving like a despot or a lunatic in the county Clare.

county Clare. DOWN IN THE DUST.

mit was not go made an this spot and the rent office that is a thing of the past. It is the days of the land grabber that are over for ever. It is landlordism that is ensation jury of acity to salary—injuries, length of the dust we will roll it until landlordism that is mad balfourism are a thing of the past. ism and Balfourism are a thing of the past and the thing of the future will be th National League, blossoming and expanding into a happy and prosperous and self-governing Irish nation (loud cheers).

MR. HEALY'S SPEECH.

MR. HEALY'S SPEECH.

Mr. T. M. Healy, M. P., said—Mr. Casirman, and things of the past, I confess when my friend Mr. O'Brien invited me to attend this meeting I should have had no intention of coming if I had not thought it was about to be suppressed (cheers). It was only on that understanding that I agreed to accompany him, for I had heard so much about Mitchels town, and so much about the way you for I had heard so much about Mitchels town, and so much about the way you use the blackthorn, that I find my connection with the great demonstration is somewhat in the nature of a disappointment (cheers and laughter) Now, you have heard the address of a man who, I venture to say, has done more for Issand this last two years then anywhere. who, I venture to say, has done more for Ireland this last two years than any other man I know. For my part, I, who am only more or less a theorist, feel wanting in confidence in addressing you upon the situation (cheers). But this I will say—many of you, men of the Kingston estate, who will cast your minds now, in your day of triumph, back upon the terrible twelve or eighteen months through which you have passed, must have learned the practical value of patience and courage and determination and perseverance (cheers).

you have passed, must have learned the practical value of patience and courage and determination and perseverance (cheers).

WHERE IS THE COUNTESS?
How many days must there have been that you, like some of the captains during the war against slavery in South America, must have almost despaired of the great struggle in which you were engaged? (Cheers.) But you had brave and gallant captains (loud cheers), and you pushed the fight home, you drove the plough to the end of the furrow. What is the result? This may be represented in the words of the Countess of Kingston, "Ch," says she, "God be with the time that I was in my landlord home before these tramps of members of Par-

iament came around" (laughter). You are here to day Where is the Countess of Kingston? You are here and we are asked to sympathise with the sufferings of the Countess of Kingston. Many of you have sent sons and daughters to America, to Australia, or, perhaps, to London, Birmingham, or some of the other great English towns, and did the Countess of Kingston weep because you were deprived of them? She knew that they had gone forth to earn the money which would pay her her rents. For my which would pay her her rents. For my part, I have no ruth or sympathy in my heart with these people. I hate them just as they hate us, and if the Countess of Kingston will clear out, all the Irish people will only say amen (cheers and laughter).

THE WAY TO WIN.

But now you have trumphed. You have, every one of you, a great mission to perform. You have to justify your triumph, and you have to teach the means of victory to tenants of other districts and of other counties. I have saked you to cast your mind back to the terrible twelve months during portion of which time the blood of your citizens was spilled upon the Square (groans). I ask you to cast your minds back—not for one year but for seven—when after a sham battle was fought and after your cows and horses had been seized, and after the sheriff's sale all the costs were paid to Mr. Standish O'Grady. That day, as Mr. O'Brien has said, is gone, and day, as Mr. O'Brien has said, is gone, and may all our ill-luck go with it (cheers). You have shown the people of the rest of Ireland that it is not by submission that success shall be achieved (cheers).

A LEGAL SUGGESTION.

But if Mr. O'Brien took my advice, as his But if Mr. O'Brien took my advice, as his legal adviser, now that it has been announced from the highest court of justice in the land that the Plan of Campaign is illegal—and, in fact, that is troubling him nightly—my advice would be, in order to put it on a legal footing, to convert it into a limited liability company, with promoters Wm. O'Brien and John Dillon, capital unlimited—objects, to defend the Irish tenants' homes and guarantee them against eviction, and I venture to think that the judges and the majority of the courts would find some difficulty in dealing with this unlawful combination. We are tired of being told that everything we do is illegal. There was a time when the Catholic religion was an illegal association, and when the schoolmaster was an illegal institution, and when everything illegal institution, and when everything that was intended to elevate and uplift Irishmen and Irishwomen was illegal in the eyes of the British Government. Their forefathers did not hesitate to drive a coach and four through unjust laws, and not only did they do this but they spat upon them as they were going through them.

A FAMILY AFFAIR.

The present movement is a family and social movement as well as a political movement. We must have all united in family life and family combination. We must have the women as well as the men, for, next to the clergy, the best allies we can have are the women (cheers and laughter). One of the things that militated against the success of the Fenian movement was the fact that the women did not look upon its chances of success with confidence, but now there was not a woman in the land who was not quite firm in the triumphant success and efficacy of the Plan of Campaign (cheers).

AN IMPUDENT THING.
It seems to me there will be lively times in this district shortly. I must say of all the impudent things that I ever heard of the impudent things that I ever heard of it is to put this sum of a thousand pounds upon the head of this policeman. Why, his mother would sell a dozen sons like him for half the money (Isughter). As long as he was sound of limb and wind he gets about 22s 6d a week, but when his spine becomes damaged he stands at the rate of £1,000. That is an extraordinary wise to also so the thing covered by that price to place on the thing covered by that man's helmet. I have the utmost sympathy for his broken bones, and if I had a bit of sticking plaster I would put it on the spot (laughter). Well, truly, British laws are queen! If you kill a policeman was first started these Grand Jurors were a very respectable body of men, very well dressed and very portly, and many of them could confine two or three bottles of port or a pint of whisky under their waistcoats (great laughter). Well, they can put the whisky by still when they get it, but that is not often (laughter). Their condition was now entirely changed so ondition was now entirely changed, so much so, that you ask in suspense is that Captain So-and-So, and you are told that his altered condition is the result of a touch of the Plan of Campaign (cheers and laughter). The grand jurors now pass their time in passing resolutions, and they impose this tax on the barony of Condons impose this tax on the barony of Condons and Clongibbons in satisfaction for the injury the Plan of Campaign has worked to their class. Well, you who have fought and conquered in this fight won't be terrified at this proposed imposition of £1,000 for the body and bones of Constable Leahy, and all I say is that if he gets it I hope he will live long to enjoy it.

gets it I hope he will live long to enjoy it.
PURCHASE.
Referring to the Land Purchase Act, he said there was only half a million left of the five millions passed under the Land Purchase Act, I would advise you if you are asked to buy to take your time about it. There will be a great helter-skelter amongst the landlords to see who is going to get the last dregs, and instead of offering twenty years' purchase they will to get the last dregs, and instead of offering twenty years' purchase they will come down to eighteen and seventeen, and sixteen years' purchase. For my part I am extremely anxious to see this land question settled, but I hope to see the landlords settled first (cheers and

the other districts of Ireland upon your victory; and I wish from the bottom of my heart that there were in the rest of Ireland men who would do for their districts what my friend Tom Condon has tricts what my friend Tom Condon has done for Mitchelstown (cheers). The murderers of Lonergan, Shinnick, and Casey are still unpunished, but vengeance will assuredly be received at the hands of the fulfiller of all Justice. It ought to be as much a crime to kill Lonergan or Casey as to kill a landgrabber or a landlord. I can see no distinction in crime and I believe it to be equally guilty and wicked by whomsoever perpetrated. British law looks at the matter in a different light. These are terrible considera-British law looks at the matter in a different light. These are terrible considerations, and I ask the English people to pass judgment upon them. We don't fear their judgment and we don't fear their yerdict (cheers). The time will come in Ireland when all men will stand equal before the law, which will do justice alike to the policeman and the peasant; the law that will have all the attributes of justice and not merely the sordid renderings of a London statute book—laws incribed with the solemn approval of a nation instead of London statute book—laws inscribed with the solemn approval of a nation instead of a drunken Tory mob. Before that law all men will walk free and equal, which will prove a strength to the just and a terror to thejevil/doers. I invite the attention of Irishmen, and I also invite their recol-lections, to the prospect of that time when liberty, truth and justice will be estab-lished permanently amongst them (loud cheers).

cheere).

THE BLOOD TAX.

Mr. Condon said the meeting of the Mitchelstown suppressed League were held, and would continue to be held (cheere). They had heard from Mr. O'Brien and Mr. Healy that a tax of £1,000 was to be levied off the people of that barony as compensation for the injuries of Constable Leahy. He hoped that the men of the barony would do in the future as they had done in the past,—namely, to organize themselves to —namely, to organize themselves to make the collection of this tax as difficult make the collection of this tax as difficult and as troublesome as possible, and with as little fruit to the tax-gatherer as the collection of rent to the Countess of Kingston (cheers). It was the most infamous act that ever was perpetrated by any Grand Jury.—Rev. Father Buckley, C. C. Buttervant, also addressed the meeting.

Mr. Byles, Bradford Observer, said he had come over from England to bring s had come over from England to bring a message of sympathy from the English people to the people of Ireland, and he might tell them that there were thousands of English people ready to grant to the people of Ireland that which they had been so justly asking for. The people of England were opposed to the hateful system of Mr. Balfour, and were determined, once more they had an determined, once more they had an opportunity of going to the poll, to drive the present Administration from office.

Mr. John Mandeville having moved a
vote of thanks to the chairman, Mr.

vote of thanks to the chairman, Mr. O'Brien, in seconding the motion, eulogised Father O'Donoghue's character—You have, he said, managed to keep the peace a little better than Captain Plunkett and his army, and let me tell you this: I have thought the matter well over, and I have never told you anything that I was not fairly confident of, and I tell you there was never a moment when tell you there was never a moment when you have less to fear in facing the future than you have less to lear in haring the fatther than you have to-day. Don't be in the least alarmed or in the least nervous about what may happen. As I told you here before upon this Square, that you and I might have to go to jail, and that better men than you and I had gone there. Well we have gone and I had gone there. Well, we have gone there, and we have come out of it. We will probably go into it again. But we have managed to pull through. I venture to think that the Gaelic athletes around us need have very much terror of the prison. And one thing more I can tell you, and it is this, that the day will come, and it is coming soon, when these wretched jail walls will fall before us like wretched jail walls will fall before us flace the walls of Jericho, and in these days to come I may tell you that you will boast of your imprisonment as Crimean heroes; show your medals on your breasts. In these days to come, when you gather around your own firesides in happines and peace and comfort, your proudest boast will be that you lent a hand in the boast will be that you lent a hand in the grand and glorious fight that won happiness and independence for our native country (cheers).—The Chairman having acknowledged the vote, the meeting closed, Mr. O'Brien and Mr. Healy, who, with other friends, dined at Dean O'Regan's, left for Dublin amid a scene of great cuthwises. There was no disc of great enthusiasm. There was no dis-turbance of any kind, the people dispers-ing quietly and without interruption to their homes.

For Children Starving to Death, On account of their inability to digest ordinary food. Scott's Emulsion can be rdinary food. Scott's Emulsion can be igested and give strength and flesh when digested and give strength and nesh when all other food fails. See what Dr. A. H. Peck, Penn. Med. College, Petitcodiac, says: "I have used and prescribed Scott's Emulsion of Cod Liver Oil, and find it an excellent preparation, agreeing well with the stomach, and its continued use adding greatly to the strength and comfort of the patient." Put up in 50c. and \$1 size.

Without a Doubt

There is no doubt that Hagyard's Yellow Gil is the best remedy for Sprains, Bruises, Sore Throat, Colds, Rheumatism, Croup and all Aches, Pains, Lameness and Soreness, It is used externally and internally, and should always be kept in the house.

Thomas Robinson, Farnham Centre, P. Thomas Robinson, Farnham Centre, P. Q., writes: "I have been afflicted with rheumatism for the last ten years, and have tried many remedies without any relief. I got a bottle of Dr. Thomas' Eclectric Oil, and found it gave instant relief and since then have had no attack. I would recommend it to all." High Praise,

Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says, "I have used Hagyard's Pectoral Balsam for years in our family. For heavy Colds, Sore Throats and distressing Coughs no other medicine so soon relieves.

Remove the Cause. To remedy an evil the cause must be removed. It is by opening the elogged avenues of the system and thus removing the impure poisonous and worn out matter which is the cause of disease that B. B. B. is so uniformly successful in overcoming all diseases of the Stomach, Liver, Kidneys and Blood.

Illifitting boots and show cause covers

JOSEPH COOK AND THE JESUITS.

N. Y. Freeman'l Journal.

N. Y. Freeman'l Journal.

The Rev. Joseph Cook is at it again.
Whenever he can say a foolish thing he says it with emphasis. He has one great rival in this art—the Right Rev. A. Cleveland Coxe.

In one of his sermons preached the other day in Tremont Temple, Boston, Mr. Cook tried to show that the Jesuits are not only the appropriate of a "festiving of a "festivin

are not only the enemies of a "glorious public school" system, but that they are the real enemies of the Pope, I seems—the Rev Joseph Cook has peculiar methods of information—that there are two Popes in opposition at Rome. Leo XIII. is the White Pope; the General of XIII. is the White Pope; the General of the Jesuits is the Black Pope. The Rev. Joseph Cook loves the venerable White Pope; but he hates the awful Black Pope, The Rev. Joseph Cook's idea of a public-school primer is comprised in this little lesson: "Do you see the Black Pope? He has horns. He has a tail. He is a Jesuit. A Jesuit goes about devouring little public-school children,"

The Rev. Joseph Cook thinks that, if the Black Pope would let the White

The Rev. Joseph Cook thinks that, if the Black Pope would let the White Pope alone, the Catholic Church would become very liberal. There would no longer be any objection on the part of Catholics to the supporting of schools from which Christianity has been entirely eliminated; man and wife might be divorced and be "remarried" with the approval of the Catholic Church; everybody might believe what he liked, and accept the divinity of Our Lord or not, just as he pleased. If the Black Pope did not forbid such beautiful liberality, the Rev. Joseph Cook himself would enter Rev. Joseph Cook himself would enter this free and easy Church. But he can-not stand it. In fact, he loves Catholicity; but he cannot endure "ultramontanism." He holds that if ultramontanism could be expunged from the Church, the White Pope would stand forth as a good Congregationalist, not knowing what he

If the Rev. Joseph Cook wants to If the Rev. Joseph Cook wants to verify his statements about the Black Pope, he will find it hard work. If there is any learned volume on the subject, he will find it is like the famous chapter on the snakes of Iceland—"There is no snakes in Iceland."

"The Rev. Father Murphy, S. J., president of the Farner Murphy, S. J., president of the Farner Murphy." College.

"The Rev. Father Murphy, S. J., president of St. Francis Xavier's College, tersely expresses the relation of Mr. Joseph Cook to the truth, and gives him a piece of good advice:

"The Jesuits," Father Murphy says, in the Herald, "are certainly ultramontane and, thank God, they are Roman Catholics too—not a la Joseph Cook, but as contra-distinguished to the Gallicans of history. They are not so numerous or as contra-distinguished to the Galifoans of history. They are not so numerous or ubiquitous as Mr. Cook seems to imagine. They have not, as far as I have been informed, obtained full control of every school in the land, but they are struggling to the best of their ability to teach their own schools—well, to mind their own business, and to abstain in their public utdersness from statements which own business, and to abstain it their public utterances from statements which would only bring upon them the ridicule of educated men. Had Mr. Joseph Cook imitated their example in this respect he would have spared himself the inconvenience of three or four lies in a small paragraph. Even though he resent the inconvenience of their inspec-tion, he would manifestly gain in dignity by following their teaching and their practice in this matter."

Father Murphy goes on to answer another absurdity, the utterance of which is not confined to the preacher of Tre mont Temple:

"As to the allegiance we owe the suc-

cessor of St. Peter, it has reference to revealed truth and Christian morality, and is usually accorded to definitions of Papal power which are technically said to be of faith and morals.

"The allegiance we owe to the Roman Pontiff has no reference to our temporal affairs or national aspirations, except they clash with the principles of morality. Even then it is not so much the Roman authority which makes it unlawful to do the thing which so clashes, but rather the dictates of con cience teach a man not to do that which has been unerringly declared and de-fined to be wrong. The Roman authorfined to be wrong. The Roman authority exalts the dignity of obedience to lawful rulers, and the genuine Jesunical, ultramontane popery so much decried by the Cook people will always be found to be a real safeguard and prop to every well-ordered Government using its power for its proper end-the common

Father Murphy dismisses Mr. Cook with a bit of sarcasm:
"It is a very consoling sign of the

"It is a very consoling sign of the times that Joseph Cook expresses such boisterous enthusiasm in favor of the 'White Pope'—that is, of the Roman Pontifi, Leo XIII., white being the color of his robes. White and yellow have always been the colors of the Papal flag. Perhaps in remote times it was prophetically chosen to typify the advent of the happy dawn, now breaking. of the happy dawn, now breaking, when the Orangeism of Joseph Cook is to be united with the clear, white lustre

to be united with the clear, white lustre of the lumen in celo,"
Why do not those pretentious and ignorant creatures like this Boston chatterer learn something before they attempt to teach? Every decently educated man in the country, Catholic, Protestant, infidel, can only receive Cook's nonsense with a smile of contempt. If nonsense with a smile of contempt. It Protestant ministers of the Cook order complain of the lack of respect paid to them and of empty churches, they can find the reason in their own empty heads and careless tongues.

Rattlesnakes as Food.

It was said of a strong political partizan It was said of a strong political partizan that he would swallow rattlesnakes if party interests demanded it. It is only men of this sort who, without protest, swallow the large, old-fashioned pills. Sensible people, requiring medicine to cleanse their systems, invariably use Dr. Pierce's Pleasant Pellets. They are unrivaled in all derangements of the liver, atomach and howels.

stomach and bowels.

Mr. Henry Marshall, Reeve of Dunn, writes: "Some time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the sease of the Stomach, Liver, Kidneys and Blood.

Ill-fitting boots and shoes cause corns. Hollowsy's Corn Cure is the article to use, Get a bottle at once and cure your corns.

THE CATHOLIC RECORD

E CATHOLIC RECOND labed Weekly at 464 and 484 Richmond street, London, Ontario.

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Catholic Record

London, sat., April 28th, 1888. RETURN HOME OF BISHOP

We are glad to announce to our reader that His Lordship the Bishop of London has returned home after his long and re gretted absence. His Lordship's health i very good, notwithstanding the long conment and sufferings which his unfor tunate accident entailed upon him; but his injured limb, though steadily improv-ing, is not yet sufficiently recovered to enable him to resume his active duties. It is, however, quite certain that in a short me our beloved Bishop will be able to be at work again. The Catholics of Lon- William, Prince of Orange." It is worthy don had made all requisite preparations to give His Lordship, on his return, a splendid public reception, and a substantial station, but as his condition obliged able to meet his people in the Cathedral.

We are sure that, in wishing His Lordship a thousand welcomes home, we are but expressing the heartfelt wishes, not only of the faithful of the diocese of Lononly of the faithful of the diocese of Lon-don, but also of the Catholics of the Mother of Christ and William the Taird

THE "EVANGELICAL ALLIANCE"

The Protestant Ministerial Associa tion and the Evangelical Alliance held a joint meeting in Montreal on the 16th inst, to protest against the grant by the council of a site in Mount Royal Park, for the erection of a statue of the Blessed Virgin, as a historical monument, that the city was, in her honor, originally called Ville Marie, the city of Mary. As to what degree the gathering represented the Protestantism of the city, we have no means of forming a strictly accurate judgment; but from all appearances it can scarcely be doubted that it voiced the Protestant sentiment, and on one point it was unanimous, that the erection of the statue would be an insult to point it was unanimous, that the erec-Protestantism throughout the Dominion. Rev. Jas. Fleck, of Knox Church, said; "It would be an insult, not only to the Protestants of Montreal, and the Domin- they must take a radical and decided

We are satisfied that neither his Grace, the Archbishop of Mcatreal, nor the gentlemen who signed the petition to the City Council, had any intention or wish to offer an insult to Protestantism in so doing. Emblems of Christianity are generally used among Protestants, even among those who most violently denounce Catholic doctrine, Pictures and images of Christ and even of the saints are quite common among them, though, it is true, not to the same extent as among Caiho lics, notwithstanding that they so freely accuse Catholics of idolatry for showing respect to them. The question of erecting the statue in Montreal is not a question of showing to it any religious veneration. It rests simply on the propriety of having such representations at all, and there is no reason for supposing that there was any insult intended to the Protestant population. Yet with a singular perversity, it was maintained by all the speakers that such an insult is necessarily implied in the proposal,

Altogether the tone of the united aggressive. It was said, even before this meeting took place, that in the face of the strong declaration of the Protestants proposed site would be offensive to them, that the Catholic petitioners will not persist in erecting it. We cannot speak positively on this point, but the tolerance domineering spirit shown towards Catholics by a large proportion of the Protestants of Ontario. This intolerance the offensive manner in which many

there is no Protestant Virgin Mary. Auglican clergy who sign the petition The majority of the speakers at the union meeting expressed themselves in terms which are so highly calculated to gether. irritate, that it is quite possible that the Montreal Catholics may not be disposed sible that the to pay attention to their remonstr uttered in such style. Dr. MacVicar reiterated the exploded falsehood that Catholies adore images, and quoted the corrupted text of the Protestant Bible, "thou shalt not worship any graven image," to prove the Catholic practice regarding sacred images wrong. Is he ignorant of the fact that the Prorupted in this passage in order to have

Rogers, proposed that if the plan of erecting the statue were carried out, a statue should be erected alongside to of remark that this clergyman officiates in a Church dedicated to an evangelist, St. Luke's Church. If it be lawful to honor an Evangelist in this manner, and him to decline the proffered honors, the if it be no insult to the people who reception and presentation have been attend his ministrations, that the Church postponed until such time as he will be bears St. Luke's name, how can it be an insult to them to have a statue in the park in honor of the Mother of Christ 1 The principle is exactly the same in the two cases. Yet this clergyman has the on the same level. To the credit of some who attended the meeting it must be said that they repudiated with cries

of "No, no" this gentleman's profanity

Bishop Usher of the Reformed Episcopal Church uttered a general tirade against Protestants who contribute towards the erection of Catholic Churches or who aid Catholic works of charity of any kind by assisting Catholic bazaars He also sald "in many Protestant churches it would be hard to tell the service from that of a Roman Catholic Church. . . . Roman Catholics, therefore, naturally concluded that Protestants were in sympathy with them, and that they would be only too glad to see such a statue erected." If this be true, Royal to which homage must be done as the Queen of Heaven." He continued, "the time has come when as Protestants they must take a radical and decided stand, and if necessary be prepared for Empire."

they must take a radical and decided stand, and if necessary be prepared for something more forcible in its nature."

Easter Sunday meeting he was able to those districts is an active member, and This threat, which evidently means that Protestants should assert by force their right of ascendancy in the Catholic Province of Quebec, was greeted with applause. We should be sorry to suppose that the Protestants of Quebe intend to inaugurate an era of religious dissension, as these words would imply sorry for the sake of the peace and pros perity of the Dominion, which is progress ing happily under the reign of mutual tolerance and forbearance. But we have no fear that these warlike words of pretended disciple of the Prince of Peace will result as he would wish. They are but the empty braggadocio of a

> The petition of the Anglican clergy declares that the proposed statue "represents a dogma which Protestants every where positively reject, and agains which they and their forefathers have always earnestly protested."

What dogma do they mean? There is no necessary connection between the statue and any special degree of vener. ation which may be manifested towards meeting was exceedingly offensive and it. It cannot therefore represent the particular degree of veneration which according to Catholics, should be shown for the image of the Immaculate Mother that the erection of the statue on the of God; though this veneration is certainly quite in accord with reason and revelation. It would, however, represent properly a dogma of religion. The honor in which the Blessed Virgin is of the Catholics of Quebec towards the held arises from her close relationship Protestants of the Province has always to Jesus, whose mother she is. It would been very great, standing in striking therefore, represent the dogma that contrast with the intolerance and Christ was "born of the Virgin Mary." as expressed in the Apostles' Creed. It would be an acknowledgment of the honor in which the adorable Trinity held is evidenced, even in the present case, by her when an archangel sent by God to her declared her "full of grace, and Protestant journals refer to the proposed blessed among women," or as the Prostatue, as if its erection would be a gross testant version expresses it, "thou that outrage to Protestantism. This is the art highly favored." Certainly no more position taken by the Mail, the Ingersoll than this would be implied in the existence of such a statue in the midst of a other journals. One thing they make clear, at all events, by their course, that as if, in their hatred of Catholicity, the course, that the course of the course, that as if, in their hatred of Catholicity, the course of the Church.

Last week's Christian Guardian app

were present at the Montreal meeting did not approve of the aggressive and Hague and Rev. Edgar Hill expressed themselves in a more Christian and conciliatory tone, which, however, found peaker went so far as to threaten that if the statue were erected, it would be

THE KINGSTON (IRELAND) TENAN.

destroyed. These gentlemen should not hastily inaugurate a war of creeds.

The results in such cases are not always

what their originators hope for.

The result of Mr. Wm. O'Brien's patriotism, which brought upon him the was made clear at the Mitchellstown meeting of Easter Sunday. When, in September last, Mr. O'Brien met the Countess of Kingston's tenantry, they were threatened with merciless eviction with all its attendant horrors. The afforded them was on the point of besible obstacle in the way or its being carried out, and they were not backward in following his advice. There was no other course open to them which would save them from the ruthless tyranny, which would forever deprive them of their homes, and as Mr. O'Brien said

"If it is necessary to break a bad law to save the people from injustice, then so much the worse for the law."

Mr. O'Brien's advice succeeded in

asy to the assembled tenantry:

"To-day, thank God, the cloud which then hung over you has gone, and the danger has gone, and the sheriff will darken your home no more, and all this has been accomplished without costing a campaigner one pound of his money, aye, or an hour of his liberty, except our friend, William Gould. (Cheers). Now, I want Mr. Balfour, whether we did or did not break the law last autumn, I want him to point out to us by what other possible means could we have befiled that coercion campaign last autumn; by what other possible means could you have escaped being evicted and plundered as they had intended to plunder you. I say, and I repeat it now again, that if you had lain down under the feet of the law at that time, the only thing the law would have done for you would have been to crush you and throw you out of your homes."

Meanwhile the Countess of Kingston,

Meanwhile the Countess of Kingston, not having met the reasonable offers of tair rent which the tenants made to her, is now almost in a state of bankruptcy, plunged hopelessly into debts which she incurred under the impression that she could bleed her tenants as she had done before, Mr. Balfour's last Land Act expressly excludes from its benefits those tenants who have adopted the plan of campaign: that is to say, nearly all who are most in need of redress. But as they took the redressing of their grievances into their own hands before they will do so again. Hercules would not assist the waggoner whose load was stuck fast in the mire, until he himself put his shoulder to the wheel to push it out. The Irish tenants are determined to put their shoulders to the wheel, and they will succeed in spite of Mr. Balfour's active opposition. It is said that the Countess of Kingston bitterly regrets her folly of the past,

THE Pope, while addressing the Australian pilgrims on the 16th inst., com. plained of the unworthy position in which the Church is placed. He commended

VITALITY OF THE LAND LEAGUE. four hoped to succeed in hoodwinking

The meetings held at Kilrush or rathe Macroom, Ennis, Loughrea and Kanturk, were intended to test the truth or false Last week's Christian Guardian appears in this connection in a new character, This journal proclaims that, "as Protestants we cherish feelings of special regard for the Virgin Mary." It is refreshing to hear such an avowal from such a quarter. It would seem as if, after all, Protestants are beginning to recognize the reasonableness of the veneration which Catholics show for the Blessed Virgin. The Guardian adds, however, a modification which is certainly a curiosity, even if it be void of common sense. The reason he gives tainly a curiosity, even if it be void of common sense. The reason he gives Balfour's whole course. This did not look much like the state of death, but

for their own truth. Impostors do not give the date, the place where the event who attended, the particulars the transactions which they report, but all this is done in the

reports of United Ireland and the Free Thus in United Ireland of the 7th inst, the meetings of sixty-six Irish branches of the League are reported at length, for one week, twenty-four of which are in suppressed districts. At eleven of the supposed fabulous meetings the priests of the localities presided, and at the others, well-known gentlemen, magistrates, town councillors, poor law guardians, etc. Certainly, if the meetings, or some of them were fabulous, it would be in the Cork papers. Besides these there easy to pick them out, and name them, with all these details furnished. But the Chief Secretary was fibbing, and he

people see whether they or Mr. Balfour were telling the truth, and for this pur-Land bill under which relief would be pose were the meetings of the 25th March called. It is true they were suppressed partly by the presence of an coming law, but by process of eviction they would be excluded from the benefit of its operation. He counselled them but the fact was patent that of the to resist eviction and to put every pos- thousands that assembled to hold the meetings, nearly every man had in his hat the badge of League membership.

> Mr. Balfour's object in making his vain boast is evident. He wished it to be believed that his policy of coercion had intimidated the Irish people, and had thus been successful. The League branches were working unostentatiously, and perhaps the police did report that their existence was mythical. The demonstrations which were made in the with all its machinery of constabulary military, and jails, to suppress the voice of a whole nation. If the League were dead, absolutely a "thing of the past," what need was there of intimidating it with the display of force which Mr. Balfour brought out against its to be more demonstrations yet. If Mr. electorate believe that the spirit of Ireland is crushed out by his constables they would naturally say: "Why should we trouble ourselves to espouse the cause of Ireland, if Irishmen are themselves so timid and cowardly as to have abandoned their own cause out of fear of a few constables?" But the results have shown and will show; that Balfour's oasts have been deliberate falsehoods lute in their demands.

and that the Irish are sincere and reso-On April 1, another mass meeting the suppressed League took place at Mitchellstown—the same Mitchellstown where on the 9th of September, 1887, the police provoked a riot and murder cold blood three peaceful victims. This time there was no interference with the meeting, the police being satisfied to have an official note-taker present. This tenographer was under the escort of a single policeman, but he was not moested, and the meeting passed off harnoniously without the least disturbance. This shows in the strongest light the bloodthirstiness of the policy hitherto adopted by the Government, of having a force of police on hand to attack every peaceable meeting of the same character. It is not improbable that the result of the attack at Youghal a week previously may have assisted in bringing the Government to try this new de-

At all events, whatever may have been

them by his policy of lying. He has exhausted the vocabulary to find methods which would give his Coercion military, the prisons, he has tried deliberate murder, and lying : the last method

Mr. Balfour has, undoubtedly, tried by every means which petty tyranny could suggest, to goad the Irish into armed resistance. He has utterly failed, however, in his purpose. He might have succeeded in this were it not for the conviction, now universal, that England is beginning to pay some attention to Ireland's demands, for the first time since the occupation of Ireland. The people feel now that their remedy is to be had at the polls, and they have every confidence that before long, at the polls, a bloodless victory will be obtained:

Mr. Balfour has, undoubtedly, tried more, were it not that the religious rites of Holy Week made it impossible for very many to attend. The first itine and regard were numerous and beautiful, attesting the worth and popularity of the eminent citisen. Business houses were closed along the route of the funeral cortege, and the blinds of private houses were drawn, even where the proprietors were opposed to be had at the polls, and they have every confidence that before long, at the polls, a bloodless victory will be obtained: a fling at the use of sacred images:

he ignorant of the fact that Catholics make use of these, not for the purpose of praying to them or adoring them, but to "enliven our devotion by exciting pious affections and desires, and to remind us of Christ and His saints, and to encourage us to imitate their virtues and good works." (Catholic Catechism.)

If he is ignorant of this, he should not as the union of body and soul to iorm one man. The Athanasian creed, as in the English Church prayer book, says:

the English Church prayer book and the fact the though was called meating in the conviction, now additional policemen, on instructions from the Castle, thus, of course, acknowledging that the reports were truths, as indeed they were. The reports speak to arms. Under the able guidance of the League leaders, they will continue in this course. Public meetings will con-tinue to be held, and if these are supof pressed by force, they will hold their meetings by evading the police, in every town and village in the suppressed districts. Their peacefully resolute attitude cannot but be ultimately crowned with

> The Mitchellstown meeting of 1st inst, has been belittled by the Conservative press. The Times stated that there were not more than six hundred persons present. The falsity of this assertion is shown by the fact that the names of over three hundred prominent people who were there whose names were published were thirteen bands and twelve hurley clubs, each with a large following. The reporters who were present state there were over eight thousand people in the procession as it marched to Cabir hill, where thousands more were added to the number, and of these, nearly every man wore the badge which procl him to be a member of the League.

LECTURE ON "THE JESUITS."

On Sunday evening last the Rev. Father Northgraves, editor of the RECORD, delivered an able and interesting lecture on "The Jesuite and their Founder," in the Catholic Church of Woodstock. After giving a sketch of the life of St. Ignatiue of Loyola, he graphically pictured the labors and zeal of the Order and vindicated them from the calumnious statements so frequently made against them. The audience was large, and evidently took great interest in the lecture. special musical Vespers was rendered by suppressed branch districts prove to the British people that almost every man in Rev. Father Northgraves as celebrant.

A disreputable swindle has been attempted on the Belgian Catholics living at Little Sturgeon, Wisconsin, by the Protestant Episcopalian Bishop of Fond du Lac in the same State, Dr. J. H. Hobart Brown, He has been encouraged in it by the Protestant Bishops Doane of Albany, Dix of New York, and Seymour of Springfield. The scheme is this: Conscious, as the concocters of the scheme acknowledge they were, that if one of their own clergy went among them he would be rejected, they sent one Vilatte to Switzerland to be ordained by the apostate, Dr. Herzog, who on his return tried to pass himself off as a Catholic priest, for, as those concerned acknowledge, "if an American priest," that is to say an Episcopalian minister ordained by an American Protestant bishop, "had gone among them, he would have been ignored as a Protestant minister." The name given to the was erected in it at which the preacher go through a mock Mass, while the doctrines they teach are those of the Protestant Episcopal Church, to which they say they belong in faith and governdoctrines are Protestant Episcopalian, their ritual is that of the "Old Catholics" so-called. These deceivers acknowledge that many of the Protestant clergy dismet with poor success. We have no doubt that the zealous Bishop of Green the Sainta." (I Cor. xiv., 33.) Bay, in whose jurisdiction, we believe, the locality is comprised, will look to the spiritual interests of these his Belgian subjects. It is worthy of remark that which are sent to them, all professing to this scheme has been discovered just at teach the real doctrines of Christ, though the motive, the people by their courage and determination, in the face of most discouraging antecedents, have vindicated their right of free speech, and have proved to the electorate that Mr. Bal- if they have any. the time when Bishop Coxe was accusing they cannot agree what those doctrines

FUNERAL OF MR. E. D. GRAY.

APRIL 28, 1828

The funeral of Mr. E. D. Grav took place on Saturday, 31st of March, in Dub-lin. By desire of the deceased, it was intended to be of a private nature, and indeed there was no demon-stration of any political nature. The arrangements were of the simplest character. Still from the number and ate murder, and lying: the last method he kept up most persistently, but he has always failed. He has, in fact, tried every method but conciliation. It is now too late for him to try this. The reins of Government must be in other hands, and then conciliation will be found to be a success.

Mr. Balfour has, undoubtedly, tried have every means, which patty tyranny of Hely Week made it impossible for the age of forty-two years, three months.
The Primate, the Archbishop of Dublin,
Archbishop Croke, Bishop Duggan, Mr.
and Lady Blunt, Wm. O'Brien, Michael Davitt, Charles Parnell, the Marquis of Ripon, the Right Hon. J. G. Shaw-Le. fevre and a vast number of other prominent men sent letters and telegrams of condolence to Mrs. Grav.

THE SPIRITUALIST FRAUD.

It is stated in a special despatch to the Ohicago Interocean that the pictures exhibited by Mrs. Diss Debar, which in presence of lawyer Marsh, from being a plain canvass, apparently, were in a short time transformed into pictures painted by Raphael, and the spirits of other eminent masters, were for the most part the property of an artist named F. Loewenberg, who died in December, 1886. Lawyer Hummel states that they were, by chemical process, covered with a sub-stance which faded when exposed to the light. Thus the illusion was effected which made them appear to have been painted at the moment, Madam Diss

now in possession of the medium, as the relatives could find nothing on their It is also stated that the house of Lawyer Marsh has been reconveyed to him by Mrs. Diss Debar, under pressure of the storm of indignation which her

Debar had taken possession of the pic-tures on the owner's death, and Lawyer

property belonging to deceased may be

conduct raised.

This Mrs. Diss Debar was formerly a lecturer on "Romanism" in different parts of the United States. She is just the material from which No Popery lecturers are made.

UNITY OF FAITH.

The yearnings of the Protestant secis quite a new phase in that ever changing system. It has been well dinned into our ears that it never was the intention or the wish of Christ that there be unity or uniformity of either faith er Church Government among His disciples, in fact that it is not even desirable that there should be such unity. In vain, as far as Prostestants were oncerned, did Catholics point out that Christ and His Apostles insist upon unity of faith, and submission to the divinely appointed pastors of His Church. From Jurien down to Doctor Cummins we were told that some doctrines are essential, and others non essential, and that it is sufficient to agree on the fundamental broad prin ciples of Christianity, and that as to the pastors of the Church, every denomination has within itself the right of appointing pastors as itself may deem fit. Nay, some sects go so far as to maintain, more logically, that every congregation

has this prerogative.
Of late, however, a new light has broken out. It is found by experience that the division into different sects is meeting house was "The Church of the an insuperable obstacle to the conver-Precious Blood of Jesus," and 'an altar sion of heathens; and that even among communities that are already Christian the efficiency of religious teaching is much impaired, and a spirit o dissension engendered not at all in accordance with the teach ment. Their excuse is that while their ing that "every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." (St. Matt. xil., 25), And "be not carried away with various and approve of their deception. However, it strange doctrines." (Heb. xiii., 9.) "For is satisfactory to know that they have he is not the God of dissension, but of peace; as also I teach all the Churches of

Heathen nations especially are much scandalized at the irreconcilable differences which characterize the missionaries

ettle points disputed between you? Amid such a medley of doctrines, we shall be as far from knowing the truths of religion, Christians, as we would be if we remain

In Japan several Methodist Churches have missionaries. There are Canada Methodists, Episcopal Methodists, and South Episcopal Methodists. The proposal has been made to join these into one "Japanese Methodist Church." It is possible that this change may be effected ment of independent Nationa Churches contribute toward the Christian Union which is declared to be so desirable Will not every independent Church stray by degrees from the one faith which Chris established and taught? It has been s in the past, and it must be so in the future. Some good-hearted people wil desire union, will pray and work to bring about union, but the primary principle of Pretestantism, the principle of privator individual judgment, must operate a principle of disunion and discord. The tendence to disunion may be controlled to dency to disunion may be controlled t some extent, and for a time, by the rever once which will be at first felt for th National Church, but the result is as ce tain se that the human mind gives birt to many vagaries. There must be o earth a permanent head of the Churc Universal, if Christian Unity is to I looked for, and that head can be no oth than the successor of St. Peter. In s other way than by subjection to the divinely-appointed head of the Church doctrine and discipline can real Unity ttained. The doctrines of Christiani are not to be subjected to the whims dependent National Churches, and an plan must be a failure which proposes substitute such a system for the Uniwhich Christ instituted when he told ! Apestles as they were about to begin the issionary labors: "He that heareth yo seareth me, and he that despiseth y despiseth me, and he that despiseth r despiseth him that sent me." St. Lul

> ARREARS IN ULSTER. Mr. T. W. Russell being interview

by a representative of the Pall M farette, stated that he had travelled ands of miles from door to do on foot and otherwise, trying secure the election of Unionist can dates at Deptford and other cons uencies, but that everywhere found the reproach of Body and Glenbigh raised against the Gove ment. He acknowledges that he responsible for aiding in the passage the "eviction made easy" clauses of I four's land bill, but expresses his sor for it. In his speech in support of ? Parnell's Arrears bill he said that " people he represented have no arread One of his constituents writes to Derry Journal, "No arrears of rent South Tyrone! I wish to God this w true. One of Mr. Russell's warmest s porters at the last election was evid for arrears of rent, thrown out on roadside with his wife and ten h naked children on a bleak winter ex ing, and had not a Catholic neigh given him the shelter of an empty ho there or gone into the workhouse, wh many of Mr. Russell's constituents they are ready to go if evicted." states also that in Fintona the ten resolved to petition the Court of C eery to forgive them the unjust arr which they have no means of paying

It is clear that Ulster is not exe from the oppression which grinds of the sister Provinces.

SCOTT ACT REPEALED.

On the 18th inst. seven counties on the question of repeal of the Scott and, to the surprise of all, every co gave a very decided vote in favo repeal. For the purposes of this Stormont, Dundas, and Glengarry zated as one County, so that in re nine counties have recorded their ve on the question. The following wer majorities in each County : Simcoe Norfolk 700, Dufferin 167, Stor Dundas and Glengarry, 2500, Bruce 2000, Renfrew 828, Buron 1200.

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To the inefficiency of the act t drunkenness, the change in public of is in a great messure attributabl also to the growing conviction th excesses of a fraction of the pop are not a sufficient reason for a wh restriction on the entire population

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In Japan several Methodist Churches have missionaries. There are Canada Methodists, Episcopal Methodists, and South Episcopal Methodists. The proposal has been made to join these into one "Japanese Methodist Church." It is pessible that this change may be effected, but it may well be asked, how will the shment of independent National Churches contribute toward the Christian Union which is declared to be so desirable Will not every independent Church stray by degrees from the one faith which Christ ablished and taught? It has been so in the past, and it must be so in the future. Some good-hearted people will dred and thirty-nine to one hundred and desire union, will pray and work to bring eighty-two. It is to be hoped that at last about union, but the primary principle of Pretestantism, the principle of private or individual judgment, must operate as a principle of disunion and discord. The dency to disunion may be controlled to some extent, and for a time, by the reverence which will be at first felt for the National Church, but the result is as certain as that the human mind gives birth to many vagaries. There must be on earth a permanent head of the Church Universal, if Christian Unity is to be looked for, and that head can be no other than the successor of St. Peter. In no other way than by subjection to this divinely-appointed head of the Church in doctrine and discipline can real Unity be attained. The doctrines of Christianity are not to be subjected to the whims of independent National Churches, and any plan must be a failure which proposes to titute such a system for the Unity which Christ instituted when he told his Apeetles as they were about to begin their issionary labors: "He that heareth you. heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." St. Luke.

ARREARS IN ULSTER.

Mr. T. W. Russell being interviewed by a representative of the Pall Mall Cazette, stated that he had travelled for ands of miles from door to door, on foot and otherwise, trying to secure the election of Unionist candidates at Deptford and other constituencies, but that everywhere he found the reproach of Bodyke and Glenbigh raised against the Government. He acknowledges that he was responsible for aiding in the passage of the "eviction made easy" clauses of Balfour's land bill, but expresses his sorrow for it. In his speech in support of Mr. Parnell's Arrears bill he said that "the people he represented have no arrears."
One of his constituents writes to the Derry Journal, "No arrears of rent in South Tyrone! I wish to God this were true. One of Mr. Russell's warmest supporters at the last election was evicted for arrears of rent, thrown out on the roadside with his wife and ten halfnaked children on a bleak winter evening, and had not a Catholic neighbor given him the shelter of an empty house there or gone into the workhouse, where many of Mr. Russell's constituents sav they are ready to go if evicted." He states also that in Fintona the tenants resolved to petition the Court of Chaneery to forgive them the unjust arrear which they have no means of paying.

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There was great rejoising in Toronto Lendon, and other cities, among the opponents of the Act, when the result was made known, and proportionate disappointment among its promoters. great change which has effected in the sentiments of the people may be judged from comparison with the vote cast when the Act was carried in the same counties. The majorities were then for the Act: Simcoe 1,183, Norfolk 1,037, Dufferin 795, Stormont, Dundas and Glengarry 1,706, Bruce 1,312, Renfrew 730, Huron 1,653.

To the inefficiency of the act to stop drunkenness, the change in public opinion is in a great messure attributable, and also to the growing conviction that the excesses of a fraction of the population are not a sufficient reason for a wholesale restriction on the entire population.

THE Propaganda has succeeded in an appeal against the Italian Government for the restitution of about £3,000 sequentered a few years ago.

EDITORIAL NOTES.

HIS GRACE ARCHBISHOP LYNCH Was in the early part of the week on a visit to His Lordship Bishop Walsh.

MISS DOBA GRANT, a near relative of the late General Grant, was received into the Church recently at the Passionists, in Paris, by the Very Rev. Father Watts. Russell, C. P.

THE Presbyterian Ministerial Association of Toronto discussed the subject of "Spiritualism" last week. The view generally concurred in was that there is a superhuman influence operating in it, but that it is satanic.

THE bill to legalize marriage with "deceased wife's sister" was carried in the English House of Commons by two hunthe lady will find a husband,

JUSTIM D. FULTON has closed his course of lying lectures in Toronto. They have s erved one good purpose, at least. They have had the effect of calling the public attention to the infamous character of himself and other lecturers on the No-Popery platform.

THE unusual sight presented itself in the Catholic Church at Andernach, Germany, a few days ago, of the reception into the Catholic faith of Ribio Kuwada, a young Japanese, who had been a resident of the town for a short period.

ON THE return home of His Lordship Bishop Walsh many proofs of his people's affection were given him, in the shape of floral offerings and other manifestations of the great esteem in which he is held. Worthy of special mention were two magnificent floral devices, a crozier and a mitre, given by the children of St. Peter's and St. Mary's Separate Schools.

THE Rev. Wm. Cuthbertson, B. A., of Woodstock, lectured in this city in the First Congregational Church on Monday evening. His subject was "Wm. Ewart Gladstone." He paid a very high tribute to the great statesman and orator, but the mistake of his life, he thought, was the introduction of the Home Rule measure of 1885. We hope Ray. Mr. Cathbertson will live long enough to realize that one of the mistakes of his life has been to study the career of Gladstone through a pair of Ballykilbeg spectacles.

THE New York World sent a repre sentative to Maine to enquire into the working of the prohibitory law in that State. He reports that the law is generally evaded, and that liquor can be easily procured in Portland, Auguste, Bangor and other large cities and towns There are, according to his estimate, twenty-five hundred open bars in the State. The World is of opinion that high license would preserve order, and benefit the temperance cause, more than prohibition.

Special to the CATHOLIC RECORD VISIT OF BISHOP McDONALD TO CHATHAM, N. B.

On last Sunday morning, April 15th, Michael's Pro Cathedral of this town re Monael's Fro Cataledra of this bowl lo-ceived an agreeable surprise in the un-expected but welcome visit of His Lord-ship the Right Rev. Ronald McDonald, D. D., Blabop of Harbor Grace, New-foundland, who at the invitation of the foundland, who at the invitation of the Bishop of Chatham, celebrated the inne o'clock mass, and preached a most touching, earnest sermon on the Gospel of that Sunday (John z, 11-16), in which our Divine Redeemer speaks of Himself

our Divine Redectiner speaks of Himsel as the Good Shepherd.

Bishop McDonald, when formerly par ish priest of Pictou, was universally known and esteemed by all his fellow ish priest of Pictou, was universally known and esteemed by all his fellow-citizens of every creed and class. His amiable, genial, good humor in his daily intercourse with his fellow-townsmen, and his cordial hospitality to travellers—especially clergymen and religious sisters arriving by, or waiting to take passage in, the "Gulf Steamers" plying between Quebec and Pictou, and which brought passengers (before the I. C. R. was built) destined for, or coming from, Halitax, Charlottetown, Antigonish, Cape Breton, Quebec, and intermediate ports—caused him to be regarded as a universal favorite whom all cordially loved and to whom so many were indebted for kind attentions and hospitality at times when such were much needed and therefore gratefully appreciated and remembered. Often did Bishop Rogers, his clergy, and the religious sisters then stationed in his diocese (both those from Halifax and those from Montreal) enjoy the genial home like hospitality of the parish priest of Pictou. This same kindhearted, clear-headed, and truly pious clergyman, now for nearly seven years Bisbop of Harbor Grace, continues to enjoy the esteem of all who know him.

Therefore, to the bishop, and the Catholic clergy and people of Chatham was the short but cordial visit of Bishop McDonald an occasion of both honor and joy. They felt honored in receiving as

the short but cordial visit of Bishop McDonald an occasion of both honor and joy. They felt honored in receiving as their guest one of the most distinguished Catholic bishops of the British American Provinces by the sea; and their joy was equally great in renewing the fraternal greetings of a very dear friend of "auld lang syne." May God bless and preserve the good Bishop of Harbor Grace for many years yet to come!

ny years yet to come! Lordship left Chatham for Monotins Lordship left Chatham for Monc-ton by the accommodation on Monday, intending to continue on to Pictou, and thence cross to Charlottetown to visit the venerable Bishop Molatyre; then he will embark at Halifax for his home in Newfoundland.

Written for the Catholic Record.

HOW A SCHOOLMANTER BECAME A CATHOLIC.

So far in these letters I have, in a cursory manner, looked at Catholicity and Protestanism, as they appear in history; and have, as nearly as I have been able, strictly adhered, up to this, to the order of my first studies. From this point I took a retrospect of both. But now when I could look back upon them, with a clear eye, and see them as they have been, Catholicism as it has moved, with a steadfast aim and undiverted steps, from the very beginning of Christianity down through the centuries to the present; often opposed, often assailed, but with the shouts of victory always on its lips; alluring to its often assained, but with the should of victory always on its lips; alluring to its side the wisest, and, after making them the best and noblest, sending them back into the world to spend the remainder of their lives in doing deeds of mercy and benevolence; even extending its empire and influence amongst the nations and influence into them a spirit nations and infusing into them a spirit of culture and progress that raised them from barbarism to the hignest state of civilization; bearing on its fostering bosom the weak and decrepit and giving to friend and foe alike, in the hour of distress, a generous welcome and the tenderest care; and holding aloft for the benefit and encouragement of all the torch of learning and the ensigns of true liberty: and Protestantism, a name that designates nothing, that will outlast a day; that has been a clock for every theological phantasy and a shelter for every imaginary form of fanaticism; that has lamentably failed to exhibit in its principles or professions, consistency or order, and has signally miscarried in all its serious undertakings; and whose short but turbulent in all its serious undertakings; and whose short but turbulent history shows to a demonstration that, whatever else it may be, it is a confusion of tongues and a kingdom divided against itself—when I say I looked back upon both and saw all this, the blind reverence for Protestantism, to which I had been so carefully trained, left me altogether; and for Catholicism, a word which for the greater part of my life I bad delighted to ridicule, I had something above common respect. And this made a Catholic of me? Nothing of the sort, my friend; I was too heavily handicapped with inveterate prejudices to surrender so readily. I could not very well have read many ecclesiastical books without coming across, and paying some slight attention to occaand paying some slight attention to occa-sional discussions of doctrine; but further stonal discussions of uctions, that the Catholics being always and everywhere the same in their belief, have all the probabilities in their favor against the Protestants with in their seven, have as the protestants with their ever-changing opinions, I had not advanced. I had adopted no tenet nor dogma peculiarly Catholic. For the first time I halted. It was high time to do so; for I saw well enough that I was on the high-road to "Popery." And when I plainly realized the fact, I shrank within myself. This revulsion I can impute to nothing but an uprising of ingrained prejudices. On every side I looked for an excuse to make a halt. I had often heard it said that the principles and representations of the Catholics are wonderfully seductive to those that are not specially trained to

the principles and representations of the Catholics are wonderfully seductive to those that are not specially trained to meet them. But this, the best I could lay my bands on, for the moment, could not apply to me, since I had examined hardly anything so far but dry historical facts. A better one came at last; the rapid change in my knowledge of church affairs had produced too great a reaction; a little enthusiasm, or something like it, had, perhaps, overlaid my judgment. No doubt I had been going too fast and too inconsiderately; I would take a rest. But rest I could not; all day long and a good part of the night, I was roving into the past and looking into the condition of the present. Satisfied, though as I was, that the Protestants are no safe guides in Christianity, I had not the courage to examine the teachings of the Church. I dreaded the result; what would everybody say, if I should turn "Papist" could I not admire the Catholic Church, in secret, if I liked; and give Protest antism a civil go-by? Perhaps I could manage it in some way (without whatever evidences of being the only true Church they may have) without joining the Catholics after all.

One day while I was in this halting state, I was told by a person, with whom I was having a talk on the subject of churches, that it makes no difference whatever to what church a man belongs, provided he lives a virtuous life. As I was

whatever to what church a man belongs provided he lives a virtuous life. As I was not prepared to dispute it on the spot, I took it home, to look at it. At that time I was, from lack of information, altogether unqualified to consider the subject; but I did not fail to see that it

altogether unqualified to consider the subject; but I did not fail to see that it was a remarkable statement for solifician to make, and that, even if it can be maintained, it tells as much for the Catholic Church as for any other.

A Doctor of Medicine told me that the difficulty about the churches had its root in the theologies! His idea was to abolish theology and take the Word of God in its purity and simplicity. Then there will be peace and concord. But, I asked myself, is it possible for a Christian to be without a theology? To be a Christian to be without a theology? To be a Christian a man must have faith; he must believe something; and this something, always an aggregation of truths, when confessed in a full and systematic manner, makes a theology. A small one it may be, but a theology nevertheless. His idea was no good to me. Shortly after this I chanced to read, in the Westminster Review, a critique of Butler's Analogy, written, I suspected, by one that was neither a Catholic nor a Protestant. He seemed to be a cleartestant. He seemed to be a clear-headed neutral. He told me this: "In the headed neutral. He told me this: "In the first chapter of the second part we have a long paragraph on the importance of a "visible Church." Without such a visible Church the "repository of the oracles of God," the author tells us that Christianity must "in a great degree have been sunk and forgot in a very few ages." Some observations might be made upon this statement, if taken in conjunction with others contained in the book; however, the chief point to notice here is that

our Maker." Of course, it might be argued, on the principles of the analogy, that the Church may be the Church of England as by law established. That is to say, objections to its being the Church of England might be shown to be inconclusive, as similar objections to Christianity have been shown to be. Or the Society of Friends, or the Unitarian body, may each be shown to be possibly this Church, or like principles. Now we think the claim of the Roman Catholic Church to occupy this position is one which at least merits attention; and we should be curious to subject. When I had finished with this Roman Catholic Church to occupy this position is one which at least merits attention; and we should be curious to know what objections can be raised sgainst this claim, while we are of opinegainst this claim, while we are of opinion that many positive arguments of great strength might be adduced in its favor. What is the principal objection which Protestants make to the Catholic Church? That some of its doctrines are not mentioned in the New Testament. Granting this—though it can only be granted with the reservation that all its chief doctrines, for instance, the foundation of the Church on Peter, transubstantiation, purgatory. on Peter, transubstantiation, purgatory, extreme unction, are either expressly con-tained in or implied in the New Testatained in or implied in the New Testament; or at least mentioned in such a way that if they are not held to be implied, so neither can many of the chief dogmas retained by Protestantism, be held to be sanctioned—yet, granting this, what does the omission amount to? We are no where informed that the New Testament is the whole held at Christian dog contains the whole body of Christian doc trine. And it is clear that it does not: that it consists of a series of narratives and letters, the latter in particular re-ferring to a body of doctrines entrusted to the keeping of a visible Church. What is required to be shown is that these an Catholic doctrines are contrary

to Scripture; and this cannot be shewn. Granting even that they were not fully developed at the time when most or all of the New Testament books had been written, this, on the supposition of a visible Church having been constituted, would offer no sort of difficulty. This gradual develop-ment of doctrine is strictly in accordance with what we gather from the analogy of with what we gather from the analogy of Nature. We are in no respect judges of the way in which it might have pleased God Almighty to communicate his revelation to mankind: at any rate, this is Butler's own argument. It might have been—judging from analogy, we should infer that it would be likely to be—communicated in a gradual way. Thus the dogma of the Immsculate Conception of the Virgin, in no respect opposed to the text of Scripture, might very well have been left to be brought opposed to the text of Scripture, might very well have been left to be brought to the light, after a long process of incu-bation, by this same visible church. And with regard to other doctrines formulated at an earlier period, such for example as the invocation of saints, it is absolutely ludicrous to contend that they are un-scriptural, or that they substitute another kind of meditation for that of christ, for, if Paul prayed for his converte, if the prayer of faith saves the sick, it the prayer of a righteous man avails, it is idle and indeed wholly without warrant from scripture to affirm positively

that prayers and supplications offered up by those who have put off this tem-porary garb of flesh can do nothing. Now, the Church of Rome presents Now, the Church of Rome presents herself so us not only with many of the signs and appearances which we should expect to find in a visible Church, these signs and appearances being noted in her alone, but with the positive assurance that she and she alone is the visible Church. She informs us, as a consequence of this, that only for those within her pale is there a reasonable hope of salvation.

If this share can be absolutely disproved.

If this claim can be absolutely disproved or shown to be ridiculous, there is an end to it, as under similar circumstances there would be an end to Christianity. But no reasonable man supposes that anything of the kind can be done in either case. Same Protestants are, therefore, on case. Sane Protestants are, therefore, on
the grounds set forth in the analogy bound
at least to comport themselves towards the
Roman Catholic system in the same way
as the author declares that sceptice are
bound to comport themselves towards
Christianity in general. "A doubting
apprehension that it may be true" will lay
them under serious obligations to it;
compel "a reverend regard" to it under this
doubtfulness, "a regard not the same
exactly, but in many respects nearly the
same with what a full conviction of its
truth would lay them under." But we
may go further than this. One of the
strongest pleas urged by Bishop Butler
with the view of inducing people to
embrace Christianity is the prudential
one. It is, on the whole, he

one. It is, on the whole, he says, the safer side to take. It is safer to act as though it were true, eays, the safer side to take. It is safer to act as though it were true, even although the judgment may be unconvinced. "A mistake on one side may be in its consequences much more dangerous than one on the other. And what course is most safe, and what most dangerous is a consideration thought very material, when we deliberate not concerning events, but concerning conduct, in our temporal affair." "For supposing it doubtful, what would be the consequence of acting in this, or in a contrary manner; still that taking one side could be attended with little or no bad consequence and taking the other might be attended with the greatest, must appear to unprejudiced reason of the highest moment towards determining how we are to act." Now surely, if this be so, prudence requires us to embrace not only Christianity in general, but Roman Catholicism in particular. It is not held by Protestants that all Roman Catholics will be damned; at any rate the system of Protestantism does not require this; whereas the Roman Catholic system does certainly include the converse. It is therefore by far the safest course to conform to Rome. Nor do we see any way out of this except on the supposition that the claims of the latter can be confuted with a directness of proof which, as we have just said, is not forthcoming." No. CCI.

subject. When I had finished with this book I was thoroughly convinced that outside of the Catholic Church there can

be no Holy Communion.

Were I to trace the "successive steps," as I intimated at first, I should here present some of the proofs that sustain this dogms; but they will be more in place hereafter. In Fredet's book and other books I was for a long time puzzled to understand how it is that Catholics attach so much importance to the authority of the Church

"It is the teaching of the Church," and "approved by the church," were constantly occurring expressions that I could not understand. I had to learn the Catholic conception of the Church. In my next letter I hope to show what I collected on the subject.

Special to the CATHOLIC RECORD. ST. JOHN N. B.

There was a very interesting celebration in St. John, N. B., on April 10th, the semicentenary of Father Mathew signing the pledge. In the morning there was a procession of the total abstinence societies through the principal streets to the Cathedral, where High Mass was celebrated by the Rev. T. Casey, assisted by Rev. J. McDevitt and Rev. J. J. O'Donovan. An excellent sermon was preached by the Vicar General, the Very Rev. T. Connolly. In the evening the supper in St. Malachi's Hall was attended by nearly two hundred. Hall was attended by nearly two hundred.
Patrick Gleeson, Esq., J. P., President of
St. Malachi's Society, presided, and was
supported by Vicar General Connolly and
His Worship Mayor Thorne. Mr. Hugh
Connor, President of Father Mathew Association, occupied the vice chair and was aided by the Rev. J. J. Walsh and Solicitor General Ritchie. A large num-ber of toasts was proposed, and suitable replies made.

The concert in the Mechanic's Institute, April 16th, by the St. Cecilia Choral Society, did not receive the patronage it deserved. The audience, though small, thoroughly appreciated the excellent programme rendered. Prof. Sterne was the director,

rendered. Prof. Sterne was the director, and Miss Gallagher accompanist.
At the regular meeting of the St.
Patrick's T. A. Society, Carleton, N. B.,
April 16th, the following officers were elected for the ensuing term:
P. J. O'Keefe, President
M. Morrissey, Vice President
J. Lane, Recording Secretary
W. Holland, Financial Sec.
J. Lyona. Treasurer

J. Lyons, Treasurer D. Buckly, Librarian

D. Keleher, Sergeant at arms
The Very Rev. T. Connolly, V. G., is
the Spiritual Director.

For the Record. EFFECT OF THE HOLY EUCHARIST.

The Holy Eucharist, in common with The Holy Eucharist, in common with the other sacraments, confers sanctify-ing grace, but more abundantly, because it contains the author of grace Himself, and therefore the church says "in this sacred banquet the soul is filled with grace." Its particular effect (that which grace." Its particular elect (that which is ting gift of spiritual nourishment. Our Lord instituted it under the species of bread and wine, to signify that it produces on the soul all the effects that material food produces on the body, "my drink indeed." Material nourishment benefits by becoming one with us. It is benefits by becoming one with us. It is not simply conveyed into the stomach, but it spreads all over the body, loses its own nature, enters into and becomes a part of our system. In like manner Christ in the Eucharist unites Himself to us, and becomes one with us, "He that eateth my flesh and drinketh my blood dwelleth in me and I in him;" only with the difference: He is not changed into this difference: He is not changed into

this difference: He is not changed into us, but we are changed into him.

Just as material bread, when united to us, restores, preserves and increases the body, so the Bread of Life restores, preserves and augments the soul. It restores the soul inasmuch as it remits venial sin and gives back what is daily lost through the heat of concupiscence, as corporal 'cood supplies that which is daily lost by the natural heat of the body. It enkindles the fervor of charity which is opposed to venial sin. It preserves the soul from future mortal sin, for as the body is preserved from the serves the soul from future mortal sin, for as the body is preserved from the death by natural food, so the soul is preserved from the death of sin by spiritual food. "He that eateth of this bread shall never die." This preservative effect is brought about by the abundance of grace, which gives a title to a large supply of actual grace by producing spiritual delight which renders the soul less sensible to sensuality, by putting to flight the demon who suggests inording the delight which renders the soul stress by diminishing concurred. less sensible to sensuality, by putting to flight the demon who suggests inordinate desires, by diminishing concupiscence, hindering and weakening unruly appetites, by impressing on us the mind and spirit of Christ, His sacred humanity, His sweetness, His charity, and all His virtues, and finally by making us share His life, "he that eateth me, he shall live by me."

This Holy Sacrament not only restores what we have lost, but also gives far more. It causes us to grow in grace, as well as preserves us from sin. By it we

well as preserves us from sin. By it we are led on from grace to grace, we are made more and more perfect until we "visible Church." Without such a visible Church the "repository of the oracles of God," the author tells us that Christianity must "in a great degree have been sunk and forgot in a very few ages." Some observations might be made upon this statement, if taken in conjunction with others contained in the book; however, the chief point to notice here is that Butler insists upon the necessity and importance of a visible Church. This being so, where are we to look for this "dity upon a hill," this "tanding memorial to the world of the duty which we owe to the world of the duty which we owe to the chief point to notice here is that being the private of the capture of the chief point to notice here is that being the private of the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet Elias, by the capture of the end of our journey, just as we read that the prophet is and the oracle of our journey, just as we read that the prophe

God.

Besides those effects of the Holy
Eucharist in the soul, it likwise affects the
body indirectly through the grace with
which it fills the soul. The outward life which it fills the soul. The outward life is but the reflection of the inward, vis., the truly pious soul will reflect its piety on its outward actions; grace acts or reflects on the body causing cheerfulness of countenance, modesty of demeanour, dignity in action and composure of gesture. It causes the glorious resurrection of the body and therefore our Lord says "he that eateth my flesh. . . . I will raise him up on the last day." (St. John, vl. 55). Now, the glory of the body fallows from the glory of the soul and the glory of the soul is due to sanctifying grace. And as the Blessed Eucharist gives grace beyond the other sacraments and in a way peculiar to itself enables the soul grace beyond the other sacraments and in a way peculiar to itself enables the soul to persevere, to this sacrament should be attributed pre-eminently the glory of the resurrection of the body. Moreover, there is a real union between the flesh of Christ and that of the communicant in virtue of which they become one. And as a glorious life is due to the flesh of Christ, so is it due to the flesh of him who by communion, is in a certain way Christ, so is it due to the near or him who by communion, is in a certain way that very flesh. This effect is a deep mystery. All we can say is that it is real and that we are by this sacrament made in very truth "members of Christ, of his flesh and of his blood" (Eph. x, 30)

DOGE BALFOUR.

HOW THE MODERN TYRANT LOOKS TO AN AMBRICAN WOMAN.

Boston Pilot. Writing from old Venice to the Boston Herald, Gail Hamilton recalls, with a few vivid touches, the dark days of tyranny when the Doges exercised a power almost omnipotent, and their wretched slaves grouned in pain and blindness. Now the proased in pain and bindness. Now the Doges are gone. "Incredible, inexplicable but indisputable—it is the Doges who have disappeared; it is human mind chained to the gondola benches, buried beneath solid walls under water, crushed and torn in torture chambers, which con-quered, which prevailed, which is free to-day. The Doges and their pride and their hatreds are gone, and in their very haunts, hatreds are gone, and in their very haunts, their strongest fastnesses, the thought which they steadfastly and successfully held in thrall mocks at their conceit and egotism, laughs to scorn their haughty assumption and does not so much assert as unconsciously exercise the liberty they loathed."

But the tyranny has not died with the tyrants of Venice. Gall Hamilton does not revive their hated memories to condemn the dead past, but rather to

ask:—
What of it all? Why just now this:
That up in the Northwest of Europe—an
energetic and adventurous land, in which
we have the first right in the world to be we have the first right in the world to be interested—they seem not to have learned the lesson of the Bridge of Sighs. They seem not to have learned that the to have learned that the first seem not to have learned that the human mind is the strongest force of nature. Mr. Balfour seems to think that the firmsy prisons of Ireland are stronger than the stones of Venice. Mr. Froude has gone round the modern world in vain and penetrated the depths of history to little purpose when he jauntily consigns Ireland forever to the military rule of England. Standing on the sunny flagstones between the Doge's palace and the Doge's prison, I read in the Loudon papers:—

one of the visiting justice who saw One of the visiting justice who saw
Mr. Blunt in prison yesterday found him
seated Arab fashlon on the floor, picking
oakum. He has been removed to a commodious cell with a gaslight and a window, and has been provided with a Bible in large type, which he can read without difficulty. He is provided with a prison great coat, double-lined, and allowed an improved diet. Dr. Moorhe prisoner. Mr. Lane, M. P., was sundered ined to his cell, and was undergoing bread ined to his cell, and was undergoing bread and water treatment. Dr. Moorhead made this entry in the visitors' book: 'I wish to draw special attention to the injurious effects on Mr. Lane of the punts h ment he is undergoing. He is in a state bordering on mental and physical collapse, and his muscular system is so relaxed as to be scarcely able to maintain the body in the exact position. His whole

lapse, and his muscular system is so relaxed as to be scarcely able to maintain his body in the erect position. His whole condition is exceedingly melancholy, and complete distasts for food is now superadded. He continues sleepless from soxiety and want of proper sleeping accommodations, having nothing but the plank bed to lie on.'"

Mr. Blunt has been removed to a comfortable cell. From what sort of a cell, then, was he removed? He is allowed an improved diet. What, then, has he been eating? Mr. Lane is feeding on bread and water. Mr. Lane has a plank bed, Why, in the Doge's dungeons they had that.

And who are these men who are picking the oakum and wearing the dress of degradation? Criminals? Not at all. Not one of these two, not one of England's political prisoners, but would be received in America to day with respect, with courtesy, with distinguished honor. One is the husband of Lord Byron's granddaughter. Most of them are members of Parliament, members of what has hitherto been the most free, the most civilized legislative body in the world, except the Congress of the United States. They are men whose reputation is not tarnished, but it is not theirs. Prison garb for national liberty degrades not the men Tullamore Jail. A reputation is tarnisade, but it is not theirs. Prison garb for national liberty degrades not the men who wear it but the modern substitute for the olden martyrs' aureole. Dublin Castle is the sorriest possible imitation of the Doge's prison. The Chief Secreof the Doge's prison. The Chief Secre-tary for Ireland can act but feebly the role of Doge. In the full sunlight of the 19th century this attempt to stifle a nation's aspirations for freedom and self-government is the very imbedility of statesmanship. To meet argument with oakum and stripes and plank beds is to go back to the dark ages; and what the cells of the Doges could not do then it is idiocy to suppose that the cells of the Queen can do now. What the cells of the Queen can do and are doing is this: In this new free world they are staining the escutcheon of England with a deeper shame than any tyranny of the old world's twilight could ever leave.

NEWS FROM IRELAND.

varioe O'Brien, in opening the Wicklow dise, informed the Grand Jury that re were only three cases to go before m, all sent from Kerry, two being cases murder, and one a case of shooting at person. The record of crime in Wicklywas an entire blank.

low was an entire blank.

Wexferd.

On March 29th a very amusing scene took place in Bridge street, New Ros, when an old lady named Catherine Cavanagh successfully resisted a company of aberiff's balliffs. It appears that an ejectment decree for non-payment of rent had been for some time in the hands of the shriff for execution against Miss Cavanagh, and several times during a fortnight or so, attempts had been made to execute it, but without success, the old lady having locked and in other ways secured the door. On the day mentioned, however, a determined attempt was made to execute the decree and to seize on the furniture. A party of bailiffs armed with crowbars, batchets, &c., and accompanied by a few policemen, proceeded to the house about midday, when the attack on the fortress which has held out the past month was begun. The old lady seemed to be aware of the approach of the law officers, for she was prepared for the assault. She appeared at a second story window, and as soon as the bailiffs began their work she commenced to throw hot water, flower pots, bricks, &c., which came down in showers on the heads of the officers of the law. The battle raged in this way for some time, amid the laughter and cheere of a large crowd of the townspeople who had collected to witness the scene. After some time, amid the laughter and cheere of a large crowd of the townspeople who had collected to witness the scene. After some time the balliffs suspended operations; on which the old lady, who is a returned American, addressed the large crowd on the alleged cruelty of her land-lord. Wexford.

Great excitement was caused in Kilkenny on March 26th, by the announcement that thirteen of the most influential farmers in Tullaroan had been arrested under the Coercion Act, on a charge of conspiracy and unlawful assembly. The prisoners were Messrs. E. Walsh, M. Meagher, J. Clohesey, J. Kelly, J. Bowe, T. Martin, J. Kennedy J. Dillon, J. Walsh, W. Walsh, M. Walsh, E. Quigley and M. Butler. They were conveyed handcuffed to the police barracks, and bail was accepted by Mr. Considine, R. M., for their appearance. A public meeting was subsequently held, the Rev. J. Ryan in the chair, and a resolution passed condemning the action of the authorities. At a special meeting of the Kilkenny Branch of the League strong resolutions were passed on the subject.

A meeting was held, on March 25th, on the estate of Herbert R. O'Sullivan, at Reenarce, some seven or eight miles from Macroom. Rev. J. Browne, C. C., was the principal speaker. A resolution was passed adopting the Plan of Campaign.

County Court Judge Curran, opening the Killarney Quarter Lessions on March 26th, declared the marked improvement in the condition of that important district which he had remarked on three months ago was still maintained. There were but two criminal cases, and in one of these the Grand Jury ignored the bill. Some Coercion Act Appeals were heard, and the Judge deferred his decision in the more important of them, "to see how matters would get on."

and the Judge deterred his decision in the more important of them, "to see how matters would get on."

Mr. Balfour publicly boasted that the National League was dead in Kerry. The Tralee League has signally refuted this mendacious statement. Through its influence the four candidates it selected to stand for the division of Tralee at the Poor-Law elections have been lee at the Poor-Law elections have been

is as flourishing as ever.

On March 24th, Sergeant Rowe and a party of constabulary, acting under a warrant from Dublin Castle, proceeded to a place called Shonel, near Killarney, to the house of a widow named Sullivan, living near Ballyhor, in search of arms. They discovered a six chambered revolver, with five chambers loaded, and arrested the two sons of the widow, Patrick and John Sullivan, While hand cuffs were being placed on Patrick, John made off, and a pursuit across the made off, and a pursuit across the country ensued, during which the fugitive and pursuers narrowly escaped sinking in a bog. Eventually John Sullivan was secured, and both prisoners were brought before a Resident Magistrate, and remanded to Tralee Jail for eight days.

Limerick. On March 27th, the sub-sheriff of the county, Mr. Hobson, accompanied by bailiffs and a large force of police, under command of District Inspector Tweedy, Newcastle West, proceeded to Ahawilk, a place about three miles from the a place about three miles from the town, for the purpose of carrying out some evictions. The tenants on the Ahawilk property applied for a reduction of thirty per cent. some time ago, which the agent curtly refused. The cattle of some of the tenants were shortly afterwards seized and sold by public auction, but they still persisting in their demand, the landlord obtained ejectment decrees against them at the last quarter sessions. The evicting party first proceeded to the house of Mr. Patrick Dore, and the sub agent, Mr. Phillips, then arrived and offered terms of settlement, which were accepted. The sheriff then proceeded to the house of John Connell, and was about to carry out the eviction but for the intervention of Father Irwin, P. P., Mahoonagh, who affected an amicable settlement. The next house proceeded to was that who affected an amicable settlement. The next house proceeded to was that of Mr. William O'Donnell, of Fawnle-hane. Mr. Phillips offered to settle with this tenant also, but he refused to accept the proposed terms. Here a notable incident occurred. The sheriff was just about to carry out the eviction, when one of the policemen deliberately threw down his rifle, stating that he would not be a party to this hellish work, and that he would not help to

exterminate and pauperise his own countrymen. His action and treatment were vociferously applauded by the assembled crowd. The work of eviction was proceeded with, and Mr. O'Donnell and his family were thrown out on the roadside. An indignation meeting was afterwards held. The policeman who refused to act is a man named O'Keeffe, from Ballingarry. He has since sent in his resignation, and has not been accepted. At the weekly meeting of the Board of Guardians, the evicted tenant, O'Donnell, applied for outdoor relief. Mr. Fitzgibbon, relieving officer, stated that his family consisted of ten young children; and on the motion of Mr. Culhane, he was allowed £1 a week for a month.

Clare.

Wholesale evictions are expected to begin on Captain Vandeleur's Clare estate this month.

A new "Plan of Campaign Fund" has been started to resist the tax imposed by order of the Grand Juries of Cork and Clare, for the purpose of compensating Constable Leahy, who was injured in the Mitchelstown riot, and the family of Constable Whelehan.

Tipperary:

Forty Coercion summonses have been issued against the members of two local bands in Carrick-on-Suir for having played through the streets of that town on the occasion of Mr. W. S. Blunt's release from prison.

Two members of the election committe of Mr. T. W. Russell, M. P., for South Tyrone, Messrs. Maye and Milli gan, have written letters calling upon him to resign, and stating that nine-tenths of his supporters want no alliance with the "Parnellite gang," nor an Arreara Bill, and that they can't stand by and see him smash the Union. The latter seems to have the general approval by and see him smash the Union. The latter seems to have the general approval of the Orangemen of the division, as it appears that a meeting was held, and these two gentlemen were selected to make the attack. The Orangemen are anxious that Mr. Russell should retire, and they have a Unionist candidate ready. The names of George Hill Smith and Dr. Felinberg are mentioned as being likely to obtain the Orange favor.

Galway. At Mount Bellew, on March 28th, J. Kilmartin, T. Higgins, and T. J. Moore Coffey, were charged under the Crimes Act with having incited tenants to adopt the Plan of Campaign, at Meulough, on Feb. 23rd. They were sentenced to six weeks' hard labor. Notice of appeal was given. The courthouse was crowded and a number of people assembled in town. Mr. Higgins is secretary of the Menlough Branch of the League, and Mr. Kilmartin was one of the founders of the Tenants' Defence Association; hence the case caused no little com-

ment.

It is anticipated there will be a renewal of the eviction campaign on the Clanricarde property. The military barrack at Portumna is undergoing extensive alterations, the repairs including accomodation for 1,000 horse and foot coldiers.

Leitrim.

At Carrick on Shannon, on March 27th, the Inquisition Clauses of the Coercion Act were again put into operation by Mr. J. M. Joyce, R. M., of Mullingar, Mr. Matthew J. Barrett was brought up in custody, at the expiration of his second term of imprisonment for "contempt of court," and again refused to give evidence. He was then sentenced to another week's imprisonment as was to another week's imprisonment, as was also Mr. Thos. Costello, who also refused

Father Reedy, C. C., Killawalla, having brought the condition of his tenants under the attention of Lord Avonmore, that nobleman most generously wiped out all arrears on the payment, by the that nobleman most generously wiped out all arrears on the payment, by the were at work to defeat the League candidates, but they were returned by large majorities despite the sinister machinations of the Orange and shoneen classes in Tralee. The League is not dead, but is as flourishing as ever.

The Rev. James O'Donnell, P. P.,

nine years, and five years, and three years, due in many cases. The relations between the Avonmore family and the people have always been the best.

The Rev. James O'Donnell, P. P., Strade, died at his residence, Carrow-castle, March 15th in his 67th year. Although the deceased was ailing for the past few months, and was obliged to withdraw from his missionary labors, still his death came with a shock upon all his friends. He was appointed parish priest of Strade on St. Patrick's Day, 1855, four years after his ordination. During the long period of his missionary career he endeared himself to all: his pleasing easy manner in going amongst pleasing easy manner in going amongst the people, his agreeable manners, en deared him to all who knew his real worth. A large cortege of parishioners and personal friends followed the re-mains to Strade for interment, to pay their last respects to one who was so dear on so many titles.

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A. M. Hamilton. Warkworth writes.

TALES OF WESTERN LIPE.

Lake Superior and the Canadian

BY H. R. A. POCOCK viewed by the Revd. Æ McD. Dawson, L. L. D., F. R. S., Ottawa: Printed by C. W. Mitchell, 1888.

W. Michell, 1883.

One of the most youthful writers of our time, Mr. Pocock, of Ottawa, appears to have undertaken to cut out for himself a niche in the Temple of Fame. He possesses all the elements of success and has made a most auspicious commencement. The volume of tales and poems which he has just published would do credit to a writer of long established reputation. Both tales and poems are illustrative of lite in the North-West. Having spent a good deal of time there, he could not fail to acquire the information which he now turns to such good account.

tion which he now turns to such good account.

The book opens with a tale which shows with what deplorable success the whiskey business is carried on in defiance of all law, in the wilder regions of the north-west, by selfish and unscrupulous traders who, under the very eyes of the police, supply the thoughtless Indians with the death dealing "fire water." The tale, although told in the fascinating language of fiction, only shews too truly that the evil is widespread and can only be made to yield to the advance of civilization.

be made to yield to the advance of civilization.

Next comes a poem, chiefly descriptive of the scenery of Lake Superior. The lines, although not of the length that we would prefer, are, nevertheless, easy and flowing. Then treating of the grander scenery of the great Lake, they, as is fitting, roll majestically. A few more such poems, and the rocky wilds around Lake Superior will rival the fame of tabled Olympus and its gods.

The prose tales make up the greatest part of the volume. They are thoroughly original, in as far as they are works of fiction, and as regards their language. It is only fitting that it should be so, for there is nothing more original than the state of society with which they deal. The North-West Territories may have a great destiny; a consummation most devoutly to be wished. At present they are like that animal in nature which is described as the non-descript. (See ch. v., Waterton). They belong neither to barbarism nor to civilization. Aspiring to be less barbarous, they have no claim to he civilized. If

zation. Aspiring to be less barbarouthey have no claim to be civilized. they have no claim to be civilized. If government can do anything, it will be done; for they have a double allowance of this civilizing influence. There is over them a governor, the meekest of men, appointed by the federal power at Ottawa. Nominally he wields the sword for the encouragement of the good and the punishment of evil doers. But there exists another and a fiercer force which grants them the grace to wear the emblematic weapon in the scabbard. emblematic weapon in the scabbard. This force is no other than the mounted police, which derives its authority from

the same federal source, and which act-ually rules the land. Does there occur a disturbance, or is there a crime com-mitted anywhere, these vigilant troopers are at once on hand; and they seldom fail to execute justice and judgment. In this they could not well fail; for they are this they could not well fail; for they are themselves the judge and jury, the accusers and the witnesses. In the story of the "Lean man," a rumour having been spread that all the white men in a district about two hundred miles from the head quarters of the police, were to be massacred, the force at once proceeded with great power and majesty to the threatened locality. They are thus described when on march: "Presently there came up the trail a gallant troop of mounted police, their accourtements and scarlet tunics, their white helmets and rifles across the saddle, renelmets and rifles across the saddle, re-plendent in the sunlight. First came splendent in the sunlight. First came videttes, then twenty mounted men, followed by the rumbling transport, the waggons, loaded with provisions and bedding, carried each; three men, and bedding, carried each; three men, and the control of the co at the trot, sent clouds of dust to lee-ward. Then came the rear guard of mounted men, and the commanding officer, the Sergeant Major and the Bugler rode beside them. It was a stirring sight to see these splendid horses, the hardy sensitive Bronchos of Alberta, with their sun-burnt young riders, and all the eclat of military usage, and all the power of good rule over the great land Oceans of the North West." "To any one tired of the pro-saic life of the cities of the East, the very sight of these men would have been

very sight of these men would have been refreshment. Picturesque, liberal, uncerventional, often highly educated, the "Sheraisnagish" have no flavor of the old tiresome life of the umbrella and the table cloth." the table cloth."

The pompous march of these grand riders was not altogether an idle one. The man who spread the alarm complained that a certain party had threatened to murder him, and that party not being on the ground, he basely pointed to the "lean man." On investigation this reaches the provider had been considered to the "lean man." As a bair dressing and renovator, Ayer's
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Communition Surely Cured.

quarters.

The poetry of the volume will afford ruch pleasure to such as have a taste for this more elevated kind of literature. for this more elevated kind of interstate.
It is not overrating it to say that it is
far above mediocrity and gives promise
of still better things to come. The
"Laurentides" is one of the best pieces in
the book. We present, as a specimen,
the concluding lines:

It is a stately Temple where are said By wind and fluttering leaf and rippling And all the eloquer on of uter stlence, By congregation (, all living things The ceaseless crade, "I do indeed believe; It is a shrine where all the dread, blind law Wield the large forces that command the world:

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the shelves? As is it that see Highland Lassic Cigars expected in the reply is not far to seek. I manufacturers, H. McKar & Co., I son, have by straight dealing won the sonfidence of the trade, and the public or rest assured that the confidence will not be abused. The Righland Lassic made from the finest H. and to so, and is certainly the best five care made in Canada.

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FITS, EPILEPSY or FALLING SICKNESS.

fulled is no reason for not now receiving Sand at once for a treatise and a Fran, I of my INFALLIBLE REMEDY. Give I and Post Office. It costs you nothin, trial, and it will cure you. Address Dr. H. C. POOT. 27 Youge St., Torent

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Complaints incidental to Females of all ages. For Unitered and the aged they are priceless. THE OINTMENT

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SHORT INSTRUCTIONS FOR LOW MASSES.

N. Y. Freeman's Journal. [Delivered by the Rev. James Dono hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

THE HOLY EUCHARIST-ITS HISTORY.

THE HOLY EUCHARIST—ITS HISTORY.
DEAR PEOPLE: For more than a thou
and years the whole Christian Church
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in the Holy Eucharist. Wherever the
Apostles presched the Gospel altars were
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the early days of persecution, the place
where Mass was said were very humble
St. Peter at Rome and St. Thomas i
India offered the Holy Sacrifice i
houses that were both poor and prim
tive. For three hundred years Mass we
said in the Catacombs, hollow space houses that were both poor and primitive. For three hundred years Mass was aid in the Catacombs, hollow space scooped out of the lufa in and around the Eternal City. Frequently priests, at the risk of their lives, rushed into the prison and there said Mass, in order to giv Communion to the Christian prisone on the day of their martyrdom. Persecution having ceased and the Emperonaving become Christians, the basilic of Rome, vast halls devoted to commerce and justice, were turned into church and fitted up with altars, where ever morning the bishop or priest said Mass for nearly twelve hundred years theretic ever dared to call into questite dogma of the Real Presence. In the course of time Berengarius, Archdeaco of Angers, encouraged by King Henry of France, for purposes of his own broached a novel theory on the Sacrament of the Altar, plainly at varian with the teaching of the Church. Rom and other Councils at once condemn his tenets. He recanted and relaps several times. The King's supprhaving been withdrawn, he published final recantation in the year 1080. died on the feast of the Epiphany, affigiving utterance to this remarkable a pathetic sentence: "To day being the feast of His manifestation, my Log Jesus Christ will appear to me, either, I hope, to raise me to glory for repentance, or, as I fear, to punish to the heresy I have been instrumen in spreading."

In the sixteenth century, Luther,

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In the sixteenth century, Luther, apostate monk, the founder of rote entism, said that he would like to believe in the Real Presence, but that was restrained from so doing by plain, explicit language of Holy Scrure, the tradition of the Church and teaching of the Fathers. Calvin, whose private life Protestants have undisguised contempt, although the undisguised contempt, although the adopt his teaching, was bolder the Luther. He maintained that Luther. He maintained that a Saviour was not really present in Eucharist; that the expressions: The My body, this is My blood, were figuration that the Fathers for fifteen centure were in error on this subject; that ethe Apostles misunderstood the Apostles misunderstood the Master, and that he, Calvin, along right It was strictly necessary Master, and that he, Calvin, aloneright. It was strictly necessary
Protestantism to deny the Real Prence, having lost the apostolic sucsion, the priesthood, and consequethe power to change bread and winto the body and blood of our SaviThe heresy of the sixteenth centdenviving so many millions of profes-

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The denial of Berengarius occasion the establishment of the feast of Co Christi, the office of which festival, as know, was composed by our St. The Aquinas at the request of Urban The outrages and blasphemies of Co and his followers against the Holy Euc. and his followers against the Holy Eucist occasioned the formation of the So of Jesus, conceded by the Encyclop Britannica to be the most learned bothe world. While Calvin and his followers. the world. While Calvin and his for ers spread broadcast their stupid negat St. Ignatius and his spiritual childreteaching the savage nations to bend knee before the Sacramental J While the heretic is learning to den the face of reason, the savage is lear to adore in the spirit of faith. V to adore in the spirit of faith.

Jesus is banished from the magnitumple and the respendent altar. He had dwelt so long, He takes his in a simpler shrine and on an huraltar. It matters little, He asks marble nor gold. Only hearts He is the God of Hearts. St. Teres.

Jane Francis de Chantal, the B Margaret Mary, by their extraord devotion to the Holy Eucharist, compensated Him for the loss an attacks of heretics. Frequent comions, communions of Reparation, viste Blessed Sacrament, Hours of C make up for the defection of Luheresy. Brethren, let me ask you, is clusion, to surround Our Lord, is Blessed Sacrament with redouble loreceive Holy Communion frequent receive Holy Communion frequent order to console Our Saviour for who love Him not and who affili

The exhausted and drowsy fe common to spring time, indicate pure and sluggish condition of the which may be remedied by the Ayer's Sarsaparilla. It is the most ful, and, at the same time, most ec-cal blood purifier known.

cal blood purifier known.

How to Cure Headache.—Some suffer untold misery day after da Headache. There is rest neither night until the nerves are all un The cause is generally a disordered ach, and a cure can be effected by Parmelee's Vegetable Pills, con Mandrake and Dandelion. Mr. Wark, Lysander, P. Q., writes: Parmelee's Pills a first-class arti-Bilious Headache."

His Friends Can Testify. Mr. G. H. Vought, of Peterborcsays that his friends can testify being cured of Indigestion, Constand Torpid Liver by using two and bottles of B. B. B. "It seems to magic, and I heartily recommend the closing words of his letter.

If your children are troubled with give them Mother Graves' Worm minator; safe, sure, and effectual. and mark the improvement in you

SHORT INSTRUCTIONS FOR LOW MASSES.

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.]

XVI. THE HOLY EUCHARIST—ITS HISTORY.

DEAR PEOPLE: For more than a thousand years the whole Christian Church, without one dissentient voice, believed in the real presence of Jesus Christ in the Holy Eucharist. Wherever the Apostles preached the Gospel altars were erected, and bread and wine were changed in the Sacrifice of the Mass into the body and blood of our Saviour. In the early days of persecution, the places where Mass was said were very humble. St. Peter at Rome and St. Thomas in India offered the Holy Sacrifice in houses that were both poor and primi-St. Peter at Rome and St. Thomas in India offered the Holy Sacrifice in houses that were both poor and primitive. For three hundred years Mass was said in the Catacombs, hollow spaces scooped out of the tufa in and around the Eternal City. Frequently priests, at the risk of their lives, rushed into the prisons and there said Mass, in order to give Communion to the Christian prisoners on the day of their martyrdom. Persecution having ceased and the Emperors having become Christians, the basilicas of Rome, vast halls devoted to commerce and justice, were turned into churches and fitted up with altars, where every morning the bishop or priest said Mass. For nearly twelve hundred years no heretic ever dared to call into question the dogma of the Real Fresence. In the course of time Berengarius, Archdeacon of Angers, encouraged by King Henry I., of France, tor purposes of his own, broached a novel theory on the Sacrament of the Altar, plainly at variance with the teaching of the Church. Roman and other Councils at once condemned his tenets. He recanted and relapsed several times. The King's support having been withdrawn, he published a several times. The King's support having been withdrawn, he published a having been withdrawn, he published a final recantation in the year 1080. He died on the feast of the Epiphany, after giving utterance to this remarkable and pathetic sentence: "To day being the feast of His manifestation, my Lord Jesus Christ will appear to me, either, as I hope, to raise me to glory for my repentance, or, as I fear, to punish me for the heresy I have been instrumental in spreading."

In the sixteenth century, Luther, an apostate monk, the tounder of Protest-antism, said that he would like to disbelieve in the Real Presence, but that he was restrained from so doing by the plain, explicit language of Holy Scripture, the tradition of the Church and the teaching of the Fathers. Calvin, for whose private life Protestants have an undisguised contempt, although they adopt his teaching, was bolder than Luther. He maintained that Our Saviour was not really present in the Eucharist; that the expressions: This is My body, this is My blood, were figurative; that the Fathers for fifteen centuries were in error on this subject; that even the Apostles misunderstood their Master, and that he, Calvin, alone was right. It was strictly necessary for Protestantism to deny the Real Presence, having lost the apostolic succession, the priesthood, and consequently the power to change bread and wine into the body and blood of our Saviour. The heresy of the sixteenth century, depriving so many millions of professing whose private life Protestants have an

depriving so many millions of professing Christians in life and in death for more Christians in life and in death for more than three centuries of the blessings of the Holy Eucharist, is one of the saddest events of history, but God in His merci-ful Providence has caused much good to

ful Providence has caused much good to come from this great evil.

The denial of Berengarius occasioned the establishment of the feast of Corpus Christi, the office of which festival, as you know, was composed by our St. Thomas Aquinas at the request of Urban IV. The outrages and blasphemies of Calvin and his followers against the Holy Eucharist occasioned the formation of the Society of Jesus, conceded by the Encyclopædia Britannica to be the most learned body in the world. While Calvin and his followthe world. While Caivin and his followers spread broadcast their stupid negations, St. Ignatius and his spiritual children are teaching the savage nations to bend the knee before the Sacramental Jesus. While the heretic is learning to deny, in the face of reason, the savage is learning to adore in the spirit of faith. While to adore in the spirit of faith. While Jesus is banished from the magnificant temple and the respendent altar where He had dwelt so long, He takes his place in a simpler shrine and on an humbler altar. It matters little, He asks neither marble nor gold. Only hearts He seeks. He is the God of Hearts. St. Teresa, St. Jane Francis de Chantal, the Blessed Margaret Mary. by their extraordinary

Special to the CATHOLIC RECORD.

THE UBLATES IN THE NURTHWEST.

LETTER FROM REV. FATHER DUPIRE, O. M. I.

TO HIS LORDSHIP MGR, I. CHUT, BISHOP OF ARINDELE.

Mission of St. Joseph, Dec. 12th, 1887.

My Lord and Most Rev. Father,—
You are doubtless surprised at not receiving any letters from me, and that I can readily understand. Fiteen months have elapsed since your Lordship's passage here. Since then, many occasions of writing have offered, and if I have failed to profit by them, it is because last winter I knew not where to address my letter, and from spring till now I have been so busy, that it has been impossible to write to any one. Your Lordship will therefore kindly pardon me, if a little late I undertake to furnish a few details on our mission of St. Joseph's. Nothing strange with regard to last winter, spiritually and temporally; all went on, if not perfectly, at least satisfactorily. Our good father Josseau. The Rev. Father has evidently told you all about his mission, I need add nothing. As for me, I remained at St Joseph exercising my zeal in company with Brother Larne who had been detailed to this post. At the moving of the ice, just as I was about to answer the letter which your Lordship had so kindly sent me irom Montreal, all the Indians who during March and April had succeeded one another at my mission, and had consequently kept me very busy, came back almost out of their senses with fright, and literally besieged us during two months and a half. Your Lordship knows it takes but little to frighten those brave sons of the forest. The present cause of their terror was the whooping-cough that was making a havoc among the children. The Indians thought all was over with their "mation," as they proudly yerm their beautiful race, and appeared to be dying with fright, At first, I thought it would merely amount to fear, but, in less than a fortnight fourteen children died. Then assuredly had our good "Red skins" the power which they seriously imagined belonged to their forefathers, of becoming, at will, so many quadrupeds, each one would have promptly taken four hoofs and the furcovering which the Montagnais eateem and value most. Finally, when it pleased to gold and gold alone, thinking nothing whatsoever of the happiness, even temporal, of our poor humanity, beneath whatever state it may be. For myself I am thoroughly convinced that those fortune hunters, called traders, whose sole religion is gold, far from being of any utility to our Indians, can only make them dishonest and hence more wretched. Therefore, I heartily approved, when my people, as bashful as the fox taken by a hen, would say to me angrily "The Bes people, as bashful as the fox taken by a hen, would say to me angrily "The Bes Icho" (Big Knives) name given by them to Americans and strangers in general except the French, whom they term "Boulay," i. e., those for whom the earth was, and the English, whom they called "The Ottine," i. e., inhabitants of stone houses. The Bes Icho are not worth a thought, they seek only to deceive us, so we bid them farewell, and without return.

aliar. It matters little, He asks neither marble nor gold. Only heart He seas, it is the God of Hearis. St. Treas, St. Jane Francis de Charld, the Christ, "I. e., inhabitant of done house, "I. e., inhabitant of constant of the house of the farewall, and without return. The 18th of Agust, the Iodian finally decided to start for their summer hand takes to hereits. Frequent communions, communions of Reparation, visite to the Biseas Statumulous of Interest hand, and the properties of the start of their summer hand to stand the standard of the biseas of the biseas

aware of it, but when there is prospect of doing good to souls can the Oblate missionary hesitate. I embarked, happy, neath the guard of God, the 30th of September. I will not relate, My Lord, all the incidents of my journey, which was long, toilsome and dangerous. I will merely sketch rapidly some few particulars. The place I went to, called irra-tcherre, had never been visited by a missionary. Those who had gone furthest in this direction had stopped at the Company's fort, and five years ago I had the honor of accompanying your Lordship to this post. The indians of Irra-tcherre form a band of wanderers belonging to all the tribes of the Vicariate of Athabaska-MacKenzie,—hence they are not the best. They are not radically bad, but ignorant and brutal, living always far from the missionary. It was the desire to instruct them a little that made me undertake the journey to Irra-tcherre. The morning after our departure snow began to fall in great flakes. It was winter. Since then, we have not seen the ground. Your Lordship knows the country, as far as the Company's post, needless then to speak of it.

From this spot, the lake gets constantly more narrow. You might think it a great river were it less trouble. The approach of the lake is very difficult, because of the aware of it, but when there is prospect of doing good to souls can the Oblate missionary hesitate. I embarked, happy, neath the guard of God, the 30th of September. I will not relate, My Lord, all the incidents of my journey, which was long, toilsome and dangerous. I will merely sketch rapidly some few particulars. The place I went to, called Irra-tchere, had never been visited by a missionary. Those who had gone furthest in this direction had stopped at the Company's fort, and

From this spot, the lake gets constantly more narrow. You might think it a great river were it less trouble. The approach of the lake is very difficult, because of the enormous boulders that fringe the ahore far out into the waters. Here and there you perceive little islands of stone, the only places where the boat may find shelter in case of a storm. Except those little granite rocks, we meet but one large island, dotted with willows and aspin trees. The oars were thickly coated with ice, which it was necessary to break with axes from time to time. When we reached Irra-tcherre the fourteenth day after our

axes from time to time. When we reached Irra-tcherre the fourteenth day after our departure, the anow was a foot and a half in depth. The rivers and little lakes formed a solid bridge of ice, upon which travellers and sleighs could pass without danger. The great lake alone was still open to navigation. Having only a canvass tent to guard me, trembling with cold (at least 20 degrees cent. grade) notwithstanding my wish to do more, I must fain be content with hearing confessions, conferring baptism and giving a little good advice to the flock (alas! almost lost) the greater part of whom I then saw for the first time. I remained three days with the Indians. My time was well employed and I hope my visit was of some employed and I hope my visit was of some use to the poor Indians; at least they thanked me and begged that I might return again. I would willingly consent to do so. Whatever it might cost I would return again. I would willingly consent to do so. Whatever it might cost I would account that nothing, but it is too far and too difficult of access. The eve of my departure they gave a feast and a Montagnais dance. Of course I had to witness the latter, and be a guest at the former. The feast, if we may call it such, consisted of bolled bear's meat, and a few pots of flour in boiling water, which dish they term, as you know, Rababo. For sure, many a lady's poodle would have turned up its nose had it been present at the feast. As for me, My Lord, I avow that I emacked my lips like a true red skin. It is almost a scandal to

Lord, I avow that I smacked my lips like a true red skin. It is almost a scandal to speak of the dance, but what does your Lordehip think of a pastor assisting at it? Nothing, I am sure, because our Indians are very innocent. Your Lordship has doubtless time and again heard the frightful hurrahs of our Montagnais during their charivarl. But I doubt if you have ever witnessed the dance, and it is so pretty, that I take the liberty of saying a word of the one I was forced to be present at. Your Lordship has often seen a great flock of ducks beating the air with their wings and giving forth their Coin Coin. It is a perfect imitation. The dancers, as by an electric motion, extend violently their arms, slightly bending the legs, the feet scarcely move, all together utter ferocious shouts and this simultaneous howling is modestly dubbed by our

ous howling is modestly dubbed by our Indians "The National Song."

Indians "The National Song."

The 18th Oct. I took leave of the Indians at Irra-tcherre. The wind was favourable. We went under sail for two days and a night and reached a point called "Point of Rock," where the Montagnais were to await us. The cold was severe, and unfortunately wood was scarce. We had to go two miles for it and then carry it upon our shoulders to the camp. The Indians had not reached the place of meeting; they came only on the morrow far into the night. I at once began my work of baptisms and confessions. I was literally freezing. I caught a bad cold that confined me to my tent for several that confined me to my tent for several that confined me to my tent for several days. The 24th we pursued our way towards St. Joseph, and, thanks be to God, we arrived without very great difficulty. At noon, on the 28th, we were obliged to go to a little island and remain captives there until the waters of the facts formed an impresse hydrogen.

man!
Bad weather overtook him upon his

Bed weather overtook him upon his return. I had, however, advised him to return before dark, but he had not compiled. When he did return he lost his way and passed the night wandering over the lake, and he had his nose and ears frozen. At present he is about cured, but he will probably lose an ear. I presume he will ecarcely return.

As I told your Lordship previously, our house is real good, but, alsa! we are sadly in need of a chapel. Our divine Master is too poorly lodged, yet to build a chapel the means are wanting. We are poor here at St. Joseph, so poor that your Lordship on the occasion of his visit here declared us "Excessively poor." Mgr. Farrand does what he can to aid us, but his heart is larger than his purse. He cannot do all. I trust your Lordship upon his return will not forget us. In the past cannot do all. I trust your Lordship upon his return will not forget us. In the past you have given us many proofs of interest and we venture to hope that we will be under the obligation of even adding to this debt of gratitude. I must close this now too lengthy letter, yet I take the liberty, my Lord and Rev. Father, of making a request for my mission. I making a request for my mission. I would wish to have a kitchen stove. It is absolutely necessary. For want of it I lose considerable time at my cooking, and what cooking! If Your Lordship think it what cooking! If Your Lordsuip think it impossible to make us a present of one, and I avow I merit not this favor, I would beg of you to have one sent at all events, and we would enter it upon our requisition list. Could you also secure a watch for us. I would be ever so grateful. I recommend myself, my Lord and Reverrecommend myself, my Lord and Reverend Father, to your good prayers, begging that you will kindly pardon my rambling epistle, I subscribe myself in Jesus Christ,

Your Lordship's most humble and devoted son,
L. Dupire, Pt., O. M. I.

The most fashionable color, at present, The most fashionable color, at present, is the bue of health, and it will never go out of style. Its shades and tints are various, but all of them are exceedingly becoming. It is perfectly astonishing what a change is being daily wrought by Dr. Pierce's Favorite Prescription in the looks of sickly women. Sufferers from any sort of "female weakness" or irregularity, backache or nervous prostration should give it trial. All druggists.

I have had catarrh for twenty years, and

should give it trial. All druggists.

I have had catarrh for twenty years, and used all kinds of remedies without relief. Mr. Smith, druggist, of Little Falls, recommended Ely's Cream Baim. The effect of the first application was msgleal, it aliayed the inflammation and the next morning my head was as clear as a bell. One bottle has done me so much good that I am convinced its use will effect a permanent cure. It is soothing, pleasant and easy to apply, and I strongly urge its use by all sufferers.—Geo. Terry, Little Fall, N. Y. Apply Baim into each nostril.

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says: "Having prescribed many thousands of Ayer's Pills, in my practice, I can unhesitatingly pronounce them the best cathartic in use."

best cathartic in use."

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Resolution of Condolence.

At the last regular meeting of St Mary's Branch, No 34, C. M. B. A., the Mary's Branch, No 34, C. M. B. A., the following resolution of condolence was moved by Bro. John Slattery, and seconded by Bro. D. Meagher, and unanimously adopted:

Whereas, our esteemed chancellor, Bro. T. W. McDermott, has met with a sad bereavement in the death of his wife, whom it has pleased the Almighty to call to another world,

Be it resolved, that Branch No. 34, of the C. M. B. A, offer up their prayers for the happiness of the soul gone before her God.

her God.

Be it resolved, That this association tender Chancellor McDermott their most heartfelt condolence in this his hour of affliction, and that the members do attend the funeral of the late Mrs.

Resolved, that copies of this resolution be forwarded by the Recording Secretary to Chancellor McDermott, the Catholic Record, the Irish Canadian and the C. M. B. A. Monthly.

B. MEAGHER, Rec. Sec. C. M. B. A.

him to all with whom he came in con

Resolved, That by his death this asso-ciation sustains the loss of one of its most honorable and worthy members, the poor a generous benefactor, the Church an active and steadfast supporter, his wife a kind and affectionate busband, and his children a tender and

Resolved, That we tender to the be reaved wife and family of our deceased brother, the heartfelt sympathy of this association, and as a tribute to his memory that the charter be draped for the space of thirty days. e space of thirty days. Resolved, That the foregoing resolu-

tions be entered in the minutes of the association, that a copy be sent to the family of the deceased and also published in the official organs of the association.

THOS H. CRAY JOHN DOYLE WM. ROURK Committee. THOS. H. CRAY, Rec. Sec.

At a special meeting of Branch No 2., C. M. B. A, St. Thomas, held on the 16th April, 1888, the following resolu-

Whereas, it pleased Almighty God in mis infinite wisdom to remove from our midst by the hand of death, John R. Doyle, who departed this life suddenly on the 15th inst.

Resolved, That in the death of John

Resolved, That in the death of Sonn

R Doyle this Branch of the C. M B. A.

has lost a faithful member, a dear friend,
and a good citizen.

Resolved, That the charter be draped

Resolved, That the coareer be graped in mourning for a space of thirty days in memory of our deceased brother.

Resolved, That our heartfelt sympathies are hereby extended to the bereaved widow and afflicted family of our late brother John R Doyle.

Pacilland That a conv. of these reso. Resolved, That a copy of these resolutions be forwarded to Mrs. John R. Doyle, the CATHOLIC RECORD, and C. M.

B. A. Monthly, our official organs, REV. FATHER FLANNERY, Pres. THOMAS H. CRAY, Rec. Sec.

The Ave Maria says: "Neither Mrs. Procter, who died lately in London, nor her husband, 'Barry Cornwall,' were Catholics, though four of their daughters—one of them the poetes, Adelaide Anne Procter—joined the Church. The youngest is a recent convert; and another daughter is a religious, devoted to good works among the London poor."

Mr. A. B. McIntosh, Winnipeg.

The subject of our memorial sketch, the late A. B. McIntosh, first saw the light at St. Andrews, near Martintown, county of Glengarry, on the 31st of August, 1819. Prior to his removal to Chatham, he was associated with the Hon. Frank Smith, in the grocery business, in London, Ont. Moving subsequently to Chatham, he engaged here in the same trade. This was in the early days, when commerce was carried on amid difficulties of which few of the young men among us, can form any conception. Montreal being the great and, indeed, we might say, the only wholesale Canadian centre, he bought his goods in that centre, whence they were shipped by boat to Hamilton, and thence freighted by wagons to Chatham. While in our midst, he took an active part in public affairs, serving two years in the town council and one or more terms in the county council. He was not wholly devoted to the arts of peace, but joined the Provincial militia as ensign, on the 23rd day of June, 1856. The 25th day of May in the following year brought him further promotion as lieutenant, and he received his captaincy December 28th, 1861. The commissions authorizing these successive steps have quite an historical interest. The first is disted at Toronto, and signed by Sir Edmund Walker Head, as governor of the Provinces of Canada, Nova Scotia, New Brunswick and Prince Edward's Island, and Vice Admiral of the same, and the signature written thirty two years ago, in a coarse, bold hand, shows New Brunswick and Prince Edward's Island, and Vice Admiral of the same, and the signature written thirty two years ago, in a coarse, bold hand, shows as black as when the ink was first dry. He was, by this, gazetted to the "Chat ham battalion," with rank and precedence, dating from 20th of March, same year. The second warrant ran in the same style, signed also at Toronto by Sir Francis, while the third, with the well known and clear signature of Lord Monck, was dated from Quebec. On the 2nd December, 1855, in Ottawa, he married Kate, second daughter of the late Dr. Grant, and sister of Sir James Grant, of Ottawa. He removed to the Northwest, in the spring of 1883, to accept an appointment in the Indian Department, at Regina. After a residence of three years at that place, he was removed to Winnipeg, where he was joined by his family. His health gradually broke down, his fatal illness lasting over a period of six months, and culminating in death, on Saturday morning at 9.20 o'clock, March 14th, 1888. His remains were removed to his old home at St. Andrews, where they were interred in the family burying ground. Politically, the deceased was a staunch and lifelong Conservative, one who was always true to his party and its noble principles, which he carried out in practice, doing much to raise the standard of true patriotism, in Kent, where his memory will long be cherished, not only on political, but on personal grounds — Chatham Planet, April, 4th.

Mr. McIntosh was a faithful Catholic.

Among his favorite reading matter was

Mr. McIntosh was a faithful Catholic Among his favorite reading matter was the CATHOLIC RECORD. In Chatham he was a strong supporter of the old St. Joseph's church and the Ursuline Convent in their early trials, and was always active in promoting their interests. The last time he ever went to church in Winnipeg, was Sunday, the 25th Septem-At the special meeting of Branch No. 2, C. M. B. A., St. Thomas, held on Tuesday, the 3rd April, 1888, the following resolutions of condolence were unanimously adopted:

Whereas it has pleased Almighty God in His wise decrees to remove from our midst our late brother, Stephen Corbett, who died on the 2nd day of April, 1888, Resolved, that while bowing to the will of an all wise Providence, we mourn the loss of our respected brother, whose kind and Christian character endeared him to all with whom he came in conof religion. His spiritual friends were Rev. Fathers Lewis Drummond, S. J., and L. C. Prideaux Fox, O. M. I. May

John Phelan, one of the first ploneers of the Co. Bruce, died very suddenly of heart disease, the 10th of April, at his home, Chepstow. His sudden death cast a gloom over this neighborhood, and the inhabitants of Greenock feel great sympathy for the bereaved family. May he rest in peace.

No more will that strong arm that for lib-erty fought For his country and creed, and the freedom he sought. No more will that echo rebound o'er the sea, Oh Erin! my country, "Acushla ma chree."

Mr. Alex. B. McDenald, Bornish.

It is with great regret we announce the demise of one of East Williams' oldthe demise of one of East Williams' oldest and most highly esteemed settlers, Mr. Alexander B. McDonald, who attained the ripe old age of seventy-seven years. He was born in the Island of Uist, Invernesshire, Scotland, and emigrated to Canada in the year 1848, coming direct to the township of East Williams, selecting his place of residence on the twelfth concession of said township, which was then a howling wilderness. The deceased being of the first settlers, was a sharer in all the trials and hardships to which the stalwart early hardships to which the stalwart early settlers of East Williams were subject. Although not acquainted with the forest or the mode of clearing up land, yet, being industrious and temperate in his habits, he soon built up for himselt and his family of small children a comfortable home. Mr. McDonald was a noble

lath inst., has cast a gloom over the entire neighborhood. He leaves a widow, four sons and three daughters, all living, and two of the family died when they were young children. On the 17th inst. the funeral, which was very large, took place from his late residence to St. Columba's church at Bornish, where Solemn Requiem Mass was celebrated for the repose of his soul by the Rev. D. A. Mc. Ras, Parish Priest. After mass Father Mc. Ras preached a touching sermon on the necessity of good works during life as a preparation for death, to a large congregation composed of different religious denominations. He was listened to with marked and most earnest attention.

We offer to the family and relatives of the deceased our most heartfelt condolence. May his soul rest in peace.

miss Marr Carrie, Lendon.

On Saturday evening, 21st of April, Miss Marr Carrie, Joungest daughter of the late Mr. Donaid Currie, ditd at the residence of her mother in this city, after an illness of about four months' duration.

During that time hope frequently gave way to fear, and often again fear changed as to hope, that the precious life of one who was the joy and pride of a happy homewould be permitted by Providence to stay yet longer and continue to be a comfort in the course. The flower of the family, the joying and happy, the loving and flowable one was cut down in the bloom of girlhood, and summoned to the home of our blessed Saviour. For her the change yet was one of ever-enduring joy and bilation of places as they really are, for the sorrowing ones remaining it was a season of grief, and the sorrow-laden and afflicted were not confined to the members of her own houself in hold, Apart from these, all who knew her will mourn her loss. Nor could it to be otherwise, for nature had in her case been most lavish with her choicest gifts. She was all joy, all happiness, all sincerity hereelf, and her fondest ambition was to render others likewise. She had been for some time a pupil of the Academy of the streigious and her companions was abe held in the very highest regard. A mag inficent foral cross and heart bearing the incription "Fer Crucem ad Pacem" was placed on her coffin, the gift of her loving x school companions. We offer our most sincere condelence to the relative in their said affliction, and we trust they will find ad abundant comfort in the hope that the dear one who is now no more, who was all purity end goodness, has found a permanent home near the Sacred Heart of our Biessed Redeemer.

Mr. Thomas Drought, London. Miss Mary Currie, London.

Mr. Thomas Drought, London.

Mr. Thomas Drought, London.

In the death, on the 20th inst., of Mr. Thomas Drought, London has lost one of its best known and most highly esteemed citizens. Mr. Drought was a native of Dublin, having been born in that city in the year 1819. In 1865 he came with his family to London, and held the position of secretary of the London Gas Co., almost from the time of his arrival until attacked with the illness which, after eight months' duration, was the cause of his demise. His family consisted of four sons and three daughters, two of whom only survive—Miss Drought and Henry. Miss Drought lived with her father and Henry served his time as a student at law with E. J. Parke, police magistrate. After getting through with his profession, young Mr. Drought went to San Antonio, Texas, where he has a successful practice as a barrister. We might with truth affirm that no man—be he rich or poor—great in the we might with thuth aim in that no man—be he rich or poor—great in the world's esteem or unknown in his humility—has ever yet been borne to the grave from our city who has left be hind a record more entirely free from blemish than Thomas Drought. He was soul prompts us to lay this our small but heartfelt tribute of friendship on his tomb. As an Irishman his voice had no uncertain sound when speaking of his native country. He loved her sincerely—and his love was of the manly and brave kind that has brought fame and renown to the names of the band of heroes who are now doing battle for her in England's legisla brave kind that has brought fame and renown to the names of the band of heroes who are now doing battle for her in England's legislative halls. When his end was drawing near a fond wish of his heart, he said, he feared would not be realized. He wished to see Dublin once more in possession of her own Parliment in Callege Green.

He is gone, it is sad, from this wide world's throng.

No more shall we hear that voice echo in song.

Of his dear native land, when his song used to be.

Oh Erin, my country! My heart beats for thee!

Oher is dear native land, when his song used to be.

Oher is my country! My heart beats for thee! the blessing of a happy death and he departed peacefully, fortified by all the rites of our divine faith.

The funeral took place on Monday,

23rd instant, from his late residence, Lon don South, to St. Peter's Cathedral, where solemn requiem mass was offered for the repose of his soul by Rev. Father Tiernan. After mass the rev. gentleman preached a most touching sermon on death, making special reference to the exemplary life of the deceased. The cortege then proceeded on its way to the final resting place in St. Peter's cemetery. We offer the surviving relatives our heartiest sympathy in their

Mr. Thos. Lannon, Brantford.

On Saturday last, a little before noon Mr. Thomas Lannon of Brantford received Mr. Thomas Lannon of Brantford received a severe stroke of paraysis, from which he died on Monday. He had been working in his garden in the morning, and was apparently returning to the house when overtaken, for his daughter found him not far from the door. Help was sum moned, and he was got into bed, and medical aid was had immediately, but there was almost no hope of recovery there was almost no hope of recovery promised. For upwards of twelve hours able home. Mr. McDonald was a noble specimen of fervent and steadfast Scotchmen, who preserved the true Catholic faith established by Christ upon earth, despite all manner of torture and presecution. He was a true type of a whole souled innocent Scotchman, greatly beloved by all who knew him, being strictly honest in his dealing with all men, and very attentive to his church and religious duties. His long residence of thirty-nine years on the twelfth concession of East Williams had so endeared him to the people that his he was conscious, but by Sunday morning he had got very low and it became evid

H. Lasnon, of Chattaneoge, Tenn., Miss Delie Lannon, of Brooklyn, N. Y., and Mrs. John Ryan and Miss Jennie, of this city, the latter at home. The son arrived from Chattaneoga on Wednesday forencon, and the daughter from Brooklyn the same evening, having been summoned by telegraph.

The funeral took place at nine on Thursday morning from bis late residence, Richmond St., to the Catholic cometery. At St. Basil's church mass was celebrated by Father Lennon, and the burial service intoned by the priest and a full choir. A large number were present to pay their last tribute to the dead and express their sympathy with the afflicted family. The pall bearers were Massrs. A Savage, Wm. Fleming, P. McCusker, M. Fennessy, John Daly and Timothy Delanty. Father Toosy read the service at the grave.—

Brantford Expositor, April 20th.

companied them over the exciting scenes of the Rett rebellion, ending with some admirable views of the trial of Riel of the Reil rebellion, ending with some admirable views of the trial of Riel at Regina. The various prairie towns and villages having been portrayed, the peerless Rocky mountain ranges were entered here, the scenery was magnificent, was sublime. The glaciers in the mountains were faithfully depicted and the shadows of the glant snow-capped peaks reflected on the surface of the placid lakes in all their coloring made grand scenery for the eye and mind to feast upon. Many were the tunnels run through, the bridges crossed and canons passed before the traveller was at last landed west of the mountains and in the Province of British Columbia. To describe the besuttes of the mountains and valley scenery depicted would be impossible. All were gems of photography and served to how what a magnificent country is this Canada of ours. It is indeed a heritage of which every Canadian may justly feel proud, and as many of the audience saw for the first time the marvelous engineering difficulties which the

audience saw for the first time the mary vellous engineering difficulties which the Canadian Pacific Company have overcome, they in part realized what Canada's transcontinential route really is. The buildings and harbor of Vancouver and Victoria, with one of H. M. ships, concluded the scenes of Canada.

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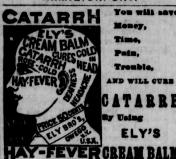


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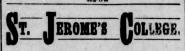
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ARCHDIQUESE OF TORONTO

Pastoral Letter of His Grace A bishop Lynch, on the Beatific of John Baptist de la Salle.

JOHN JOSEPH LYNCH. BY THE GRACE OF GOD, an appointment of the Holy See, Arch of Toronto, Assistant at the Pon

Throne, etc., etc.

To the Beloved Clergy, Religious Commiss, and devout Laity of this Arched Health and Blessing in the Lord.

BEARLY BELOVED:—The Holy Cof God is the fruitful Mother of Inniable Saints. From the first Marty Confessors of the faith to the Marty Confessors of the present cermillions of her children have sign themselves by the most horole virin the practice of the most ardent is God and of their neighbor. In the ages, since the rise of Protestantism Church has produced numbers of personages who, as Bishops, Pries Founders of Religious Orders, have only combatted heresy and ignowed in days past, so in our days, Misaries throughout the world labor even the shedding of their blood in this. To dispel the darkness of error, atruct especially the poor and the relaisee in the knowledge of God at the rudiments of secular known necessary for their condition of liferaised up the Blessed John Baptist Saile, who was born in France i year 1651, and slept in the Lord, 1719. after diffusing the odor of sanctity both by his own life and binstitution of a religious Order to cothe work in which he himself engaged,—the instruction of youth. These loving words of our Divivior, so fruitful of sweetness and ble "Suffer the little children to come me and forbid them not, for of such Kingdom of God" (St. Mark z. 14 these other words: "Amen I say the suffer the little children to come me and forbid them not, for of such Kingdom of God" (St. Mark z. 14 these other words: "Amen I say to sall shine as stars to all eternity" xii. 3), have produced wonderful fithe souls of God's servants, in Apin innumerable Missionaries, and in ers of Religious Orders, whose nun known to the Almighty alone.

The Church has at all times encout the institution of higher schools of ing. Universities and Colleges prin every country under her care. bishop was obliged to have in his cachools of higher learning to supply trained Clergy for his diocese, and Parish Priest endeavored to have

was known as a Parochial School. was known as a Parochial School.

The monasteries were the presents of the higher studies. It is a cently that States have undertal provide and maintain schools for education of the people. Since have done so, the enemies of the (loudly proclaim that she was the fri ignorance, whereas the Church pre for the world whatever learning

ignorance, whereas the Church prefor the world whatever learnin learned records were left after the aion of the barbarians and the brup of the Roman Empire, in days States were rabbles and Kings coursign their names. We hear the calumny to day. The Church geredit for all her past labors in present extending the civilization world. Now, whatever is done State in favor of education is end talsely, attributed to Protestant The Church has at all times main that secular knowledge without retraining is not really an education moral man, but the raising of the poral above the spiritual, and het woodged sword is put in the hamen without a just appreciation of Commandments. We see this even in the robberies of banks and swand peculation and other grievous committed by very smart men. Are filled with such men. The thinkers of the age are raising their against Godless education.

In His Church men fitted to batt the evils of the age. At the time of the age. At the time of the age. At the time of the masses of the people. was a growing necessity for free for the poor. But to have free of was, above all, necessary to have teachers, who would voluntarily

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the middle and lower
could only at that time be carrier
a Religious Order supported by g
Catholics and by the Church.
have competent teachers, a Normal
for their training was an absolute
ity. The Blessed De La Salle in
such an Order, and founded the fir
mal School recorded in the whole
of pedagogy.

mai School recorded in the whole of pedagogy.

This Normal School was used in for his own novices, but also for who were sent by Priests and Bis be trained to teaching with De Lown disciples. The object of the Priests and Bishops was to have the